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A
COMMENTARY
ON THE
EPISTLE TO THE ROMANS.

WITH
A REVISED TRANSLATION.



BY
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P R E F A C E.

VERY many Commentaries have been written on St. Paul's Epistle to the Romans, but I have never met with a person of competent judgment who would maintain that any of them affords so complete an exposition of the sentiments of the apostle as to render it superfluous to attempt further to explain or illustrate his meaning; on the contrary, it seems to be generally regarded as a reproach to scholars and divines, that the interpretation of so many passages, in this, as well as in other parts of the Sacred Volume, should continue still to be involved in uncertainty, and to afford occasion for dispute. Happily, this uncertainty in no wise attaches to the leading truths of the Gospel embodied in the creeds; these are so fully, and so clearly revealed, that no person, who has had opportunity to study the Bible, can justly complain of want of sufficient instruction on any essential point of doctrine or of duty; and although, when different interpretations of the same passage of Scripture are proposed, only one of them can truly represent the mind of the inspired writer, and it may happen, that they are all erroneous; yet even when expositors fail to discern the precise meaning of a difficult text, it does not often happen, at least in the case of honest inquirers, that their deviation from it is such, as to lead them to a statement that is absolutely false; so effectual a restraint is laid on the licence of interpretation by the force of those truths that are clearly revealed. But although a remedy is provided, in the clearness of the leading truths of revelation, against much of the mischief that might result

from a misinterpretation of obscure and doubtful texts, there is still so much evil to be apprehended from such misinterpretation, and charity has suffered so grievously in the controversies to which it has given rise, that I know not in what way the Church can be served more usefully, than by freeing from uncertainty and from error, the interpretation of those passages of the Divine Word that are most liable to be misunderstood, to the end "that all who confess the faith of Christ, agreeing in the truth of God's Holy Word, may live in unity and godly love." It is in the hope of contributing, although it be but in a very small degree, to an end so desirable, that the following pages have been committed to the press. In preparing them, I have relied chiefly on the light afforded by the apostle himself to guide me to a correct interpretation of his words. In many cases, where his language seems obscure, either a careful examination of the adjoining context will suffice for its elucidation, or else, in other passages of his writings, the same or analogous expressions will be found, divested of obscurity, so as to suggest their meaning where it appears doubtful. Next to the writings of the apostle himself, the LXX. version of the Old Testament furnishes the surest key to the peculiarities of his style; we have abundant reason to believe that it was his favourite manual; his numerous citations of Scripture are drawn, almost exclusively, from its pages, and his mind was so deeply imbued with it, that it has, in many instances, evidently imparted its colouring to his language and style. While regarding these as the safest guides to a right interpretation of the apostle's language, I have not neglected to avail myself of such other illustrations of it as I have been able to derive from the Greek classics. In seeking assistance from the labours of others, I have had recourse, not so much to the works of professed commentators, as to those of our standard divines; especially to the great luminaries of the seventeenth century—to Smith, to Barrow and to Taylor; and also, although not to the same extent, to Hooker, and Bishop Butler. To Archbishop Whately's "Essays on some of the Difficulties in the Writings of St. Paul," I am indebted for several useful suggestions, and particularly for some valuable remarks on the doctrine of imputed righteousness, and on the doctrine of election. In the passages quoted from Smith, I have occasionally taken the

liberty to abridge, and otherwise to modify the author's remarks, but without altering their import. I have used a like freedom, but more sparingly, with most of the others whom I have quoted. Numerous as are the minute variations in the MSS. of the epistle, it is wonderful how little they affect its substantial meaning; chapter vii. 6, 25, are, I believe, the only passages in which I have thought it necessary to depart from the received text; in the former, because it is destitute of MS. authority, and scarcely consistent with fact; in the latter, because a slight transposition of a few words removes an apparent incongruity, and exhibits a clear connection in what were otherwise disjointed.

The translation which I have given is, for the most part, identical with our authorized version; but in some places, for the sake of stricter accuracy, or of greater clearness, I have ventured to depart from that justly revered model. The changes thus introduced are not very numerous, and, I hope, carry in themselves, or in the notes which follow them, a sufficient justification. The diversity of opinion concerning the meaning of some passages of this epistle is such, that whatever view one takes of them must be maintained in opposition to the authority of distinguished names. In my exposition of those passages, I have not deemed it advisable to divert the reader's attention from the course of the apostle's argument, by turning aside to controvert the opinions of others; it seemed better to consign all discussions of a controversial character, whether relating to the interpretation of doubtful texts, or to doctrines founded thereon, and also all questions of verbal criticism, to an Appendix. I have there assigned the reasons on which my interpretation of most of the difficult passages of the epistle is founded, and considered such other interpretations of them as seemed most deserving of notice.

I need scarcely observe, that in the reasonings employed in such discussions, it were, in most cases, idle to expect the force of demonstration; it is no small triumph when they leave on the mind a conviction amounting to moral certainty; but even arguments which fail to establish decisively the conclusion in support of which they are adduced, may yet increase its probability to such a degree, as materially to abridge controversy, and lessen the sources of dispute, and

thus may be of essential service to the cause of charity and truth. If the following pages prove, in any degree, serviceable to that holy cause, they will so far have fulfilled the wishes of the Author, and not have been written in vain.

INTRODUCTION.

ST. Paul's Epistle to the Romans was written at Corinth, towards the close of his second visit to that city (chap. xv. 25), that is, according to the most probable calculations of sacred chronology, in the beginning of the fifty-eighth year of the Christian era, which was the fourth of the reign of Nero, and twenty-four years after the ascension of our Lord. In the course of those four and twenty years, the missionaries of the Gospel had borne their divine message through a great part of the Roman empire, and even to places beyond its limits, preaching at first exclusively to their countrymen, the Jews ; it was only by express direction from heaven that they addressed themselves to the Gentiles, whose claim to be admitted to the privileges of the Gospel were, by most of the Jewish converts, regarded as incomplete, unless to baptism they added the rite of circumcision, and observance of the law of Moses (Acts xv. 1-5). Even after the Council of Jerusalem had, by a formal decree, decided that the Gentile converts should not be compelled to submit to the yoke of the ceremonial law, there were multitudes of Judaizing brethren who, so rooted are the prejudices which a system of ceremonies is apt to engender, would not hold communion with any that refused to conform to their cherished rites.

This question, concerning the duty of conforming to the requirements of the Jewish law, was, for many years, the most fruitful source of dissension in the infant church ; other controversies might, for a season, disturb the harmony of some of its branches, but the efforts of the

Judaizing party to establish their system, stimulated by national prejudice and national pride, long continued to trouble every part of it. Of that restless party, St. Paul was the chief antagonist : charged with a special mission to the Gentiles, he everywhere asserted with ardour their exemption from the yoke of the ceremonial law, and did not hesitate publicly to rebuke even a brother apostle, whose infirmity of purpose, and weak compliance with Jewish prejudice, tended to cast discredit on the liberty of the Gospel (Gal. ii. 11-14). This Epistle to the Romans appears to have been written with a view to support the same great cause of Christian liberty; maintaining that the uncircumcised Gentiles stood on a level with the Jews, as regarded the privileges of the Gospel, and their rank in the divine favour, Gentile and Jew alike being justified, not by the works of the law, but by faith in the Lord Jesus Christ. The immediate occasion of writing it was this—St. Paul had long desired, in his capacity of apostle of the Gentiles, to visit Rome, that, by the miraculous power peculiar to his office, he might confirm the faith of those who had believed through grace, might there also have some fruit of his labours among the Gentiles, and might proclaim, amongst the most ambitious and proudest of the earth, how much more powerfully the beneficent influences of the Gospel promote the happiness of man, than the conquests and pomp which the world is so prone to admire (chap. i. 9-16). But he had been prevented from gratifying this desire, by more urgent claims on his services from those who had never heard the message of salvation ; it was not until he had fulfilled his mission among the latter, by preaching and establishing churches in all the districts he visited, that he felt at liberty to carry out his long-cherished purpose of visiting the brethren at Rome, and by way of preparation for his arrival among them, he introduces himself in this epistle. In the course of it, he enters into a more complete and systematic exposition of the nature of the Gospel than is to be found in any other of his writings ; partly, no doubt, in consideration of the greatness of the city, but chiefly, as I conceive, because the church at Rome had not yet been visited by any of the apostles, and therefore had the greater need of full instruction ; moreover, St. Paul was well aware that whatever he wrote for the edification of the Christians at Rome, a place to which

strangers were constantly resorting from every quarter, would exercise an influence far beyond the limits of the society to which it was addressed—would be talked of, and studied in every part of the Christian world; for these reasons, the Epistle to the Romans was composed with greater care than any other of his writings.

History has not recorded the names of those who founded the church at Rome; but among the multitudes assembled at Jerusalem during that great festival which divine wisdom had chosen as the most fitting occasion for promulgating the new covenant, there were, “strangers of Rome” (Acts ii. 10), a numerous company, we may suppose, for the Jews settled at Rome amounted to many myriads, and a large proportion of them would visit Jerusalem, on occasion of the great festival of Pentecost; these, we may be assured, did not all witness in vain the extraordinary manifestation of divine grace which took place at the period we speak of; there were some of them surely among the three thousand then added to the church, who, returning to their dwellings at Rome, first brought the tidings of a Saviour to that great city. The persecution which arose upon the death of Stephen, by dispersing the brethren that were in Jerusalem (Acts viii. 1), perhaps added to the number of missionaries at Rome; and of all who assisted in organizing the first Christian society there, the most eminent probably were Andronicus and Junias, whom St. Paul names with so much commendation (chap. xvi. 7); but that none of the apostles, properly so called, had visited Rome before this epistle was written, may be inferred with certainty not only from the fact, that neither the Acts of the Apostles, nor any other part of the Sacred Volume, contains any intimation, however slight, of such visit, but also from the condition of the church there, as shown in this epistle; for it is manifest, from chap. xii., that none of those miraculous gifts, which the apostles alone were empowered to communicate, and which they always did communicate to the churches they visited, were possessed by the church at Rome; neither the general power of working miracles, nor that of healing diseases, nor even that of speaking and interpreting unknown tongues, although nowhere, surely, was such a power more likely to be called into operation than in a city to which multitudes were continually resorting from every part of the world. There were, indeed, spiritual gifts, probably of a

miraculous nature, in exercise there; gifts of teaching, essential to the guidance and edification of an infant church; these were possessed by the leading members, Andronicus, Junias, Aquila, Priscilla, and others, who had been in communion with the apostles at Jerusalem, or elsewhere; but none of those higher powers best suited for establishing the faith of young believers, had been conferred on any of the Roman converts; and one of the reasons for which St. Paul had been so desirous to visit Rome was, that by imparting such powers he might confirm them in the faith (chap. i. 11).

If it be inquired, of what classes the Roman church was composed, when St. Paul thus addressed it, the epistle itself, which is almost the only authority to which we can appeal for information on the point, affords evidence that it consisted of Jews and Gentiles; the latter, perhaps, preponderating (chap. i. 13; xi. 13, 14; xv. 16); but that the Jewish converts also were very numerous, may be inferred from the fact, that much of the epistle is addressed to them (see chaps. ii., iii., iv., vii., ix., x., xi.), and from the solicitude which the apostle manifests to conciliate their good-will, and to mitigate the prejudices which were sure to be excited in their minds by the nature of his argument, establishing, as it did, the cessation of their pre-eminence as the people of God. Many, however, of the Jewish converts were the personal friends of St. Paul, or converted by his friends, and these would second his views as to the position of the Gentiles; so that although the Jewish converts were very numerous, the Judaizing portion of them formed probably but a small minority of the whole church at Rome, as may be inferred indeed from chap. xiv. It would appear, from the language of the chief of the Jews (Acts xxviii. 21, &c.), that when St. Paul arrived at Rome, about three years after this epistle was written, no connecting link, such as the Judaizing party might be supposed to form, existed between the Jewish and the Christian communities there; it is probable, therefore, that that party had greatly declined, or quite disappeared in the interval. This is a result that we might expect to be produced by the epistle itself, in which the nature of the Gospel dispensation is set forth with a clearness and completeness which may render it an everlasting test of truth, and strong defence against the inroads of error and corruption.

In the outset of it, the apostle declares that the Gospel which he was divinely commissioned to publish, reveals the method which divine mercy had devised for repairing the ruin of the fall; for justifying—freeing from condemnation, and restoring to favour—all the race of Adam, whether Gentiles or Jews; justification by faith, not merited by works, but gratuitously dispensed by God's free grace, unto all who trust in the Divine Word. This is the great theme of the epistle, from which the apostle never diverges; he shows that it is only by grace man can hope to be justified, since all have sinned—the Gentiles against the light and law of nature (chap. i.), the Jews more inexcusably, not only against the light of nature, but against the clearer light of revelation, so that their law would only subject them to severer judgment; he tells them that circumcision, which they regarded as a pledge of God's favour, was symbolical of a moral purity, which they had failed to exhibit, and without which their performance of that rite would be of no avail (chap. ii.); that the Sacred Volume which it was their noblest privilege to possess, itself declared that they were sinners, and bore witness to the divine method of justification by grace through faith, a system whereby divine mercy was reconciled with divine justice, and which, far from being derogatory to the law, tended highly to exalt and honour the law (chap. iii.); he tells them that Abraham, their most honoured patriarch, and David, their royal prophet, were themselves justified by faith, which, working by love, is more fruitful than law, in the production of good works, and is the only way that a sinner can obtain peace with God (chap. iv.). Thus the bane of man, and the antidote provided against its fatal influence, are analogous, and as by the disobedience of one man—Adam—all were involved in condemnation, and subjected to death, so by the obedience of one man—Christ—that condemnation has been removed, and all—Gentiles no less than Jews—restored to favour, have access to eternal life (chap. v.). Having thus shown that Gentiles and Jews alike are justified freely by grace, without the works of the law, the apostle triumphantly refutes the vulgar objection against the doctrine of free grace, that it encourages to continuance in sin; and this he does, by showing that all who enter into the Gospel covenant, in the very act of entering into it, bind themselves, by a solemn vow, thence-

forth to lead a new and holy life, and as servants transferred to another master, they have passed from the service of sin to the service of God, and that a service from the heart (chap. vi.). As a wife wedded to a second husband, after the death of the first, they, in the person of Christ, their representative, have been put to death to satisfy the law, and are now wedded to their risen Lord, to whom they yield a not merely external, but a spiritual obedience, the essence of which is love. The cravings of a corrupt nature, indeed, war against the nobler aspirations of the soul, and overmaster the dictates of conscience, and the edicts of law; but, through faith in Christ, a mighty deliverance is obtained (chap. vii.), and by the powerful aid of God's Holy Spirit we are enabled not only to subdue the rebellious movements of the flesh, but, amid all the calamities that can befall us, to look up, with filial trust, to our Heavenly Father, assured that his all-wise Providence shapes every incident to the ultimate good of those that love him, for such only are chosen, according to his purpose of gathering from every race—Gentiles as well as Jews—a people to serve him in holiness; and such are fore-ordained to be conformed to the image of his only-begotten Son, not only here, in scenes of tribulation, but hereafter, in mansions of glory. Sustained by the assurance of his love, they can meet every frown of fortune with cheerful serenity, and brave the fiercest assaults of their worst enemies, in life and death alike triumphant (chap. viii.). To the apostle's statement, that the privileges of the new covenant were offered on equal terms to all—to Gentile as to Jew—the latter might object that it was inconsistent with the covenant by which their fathers were chosen to be God's peculiar people; St. Paul, therefore, reminds them that their fathers were chosen by an election purely arbitrary; thus Isaac was preferred to the other children of Abraham, and Jacob to his twin-brother Esau; that they having failed in their part of the covenant, God might, by an equally arbitrary election, extend his mercy to others; that he dispenses his gifts according to his own good pleasure, but deals equitably with all according to the use they make of those gifts, with long-suffering mercy waiting to be gracious to those that repent and turn to him, and visiting with late but signal retribution those who, like Pharaoh, harden themselves in sin, by continued rejection of his gracious offers; that thus

were verified the forewarnings which God's prophets had repeatedly addressed to the Jews, that for their rebellious spirit God would cast them off, and adopt, in their stead, a people who should trust in him—a people who though formerly strangers to his name, should gladly receive the message of salvation, and thankfully comply with the offers of his grace, while his ancient people, in the pride of self-righteousness, rejected these offers, and spurned the plan of justification which divine mercy had devised (chaps. ix., x.); yet was their casting off to be neither total nor final, in their widest defection a faithful remnant should be found, preserved, through God's grace, and a time would arrive when the nation, become sensible of its folly, and repentant of its sin, should be again taken into favour, and Jews and Gentiles form one fold, under one Shepherd, the Lord Jesus Christ (chap. xi.). Having thus conducted the minds of his readers to rest in the contemplation of triumphant grace, the apostle concludes the epistle, according to his custom, with one of those noble sketches of duty and exhortations to the faithful performance of it, which though composed without art or ornament, yet in their unadorned simplicity so far surpass the most elaborate and eloquent systems of heathen ethics, as to form no slight element of strength in that chain of proofs which evinces the divine origin of the Gospel; yet so earnest was he in the fulfilment of his mission to the Gentiles, and so full was his mind of the great mystery of their exaltation to an equality with God's ancient people, that he recurs to it again, at some length (chap. xv. 8–21), and it is the last thought with which he closes the epistle (chap. xvi. 25–27).

Critics of great ability and learning have differed very remarkably in their judgments concerning the language and style in which the apostle has promulgated and enforced those momentous truths. While some have extolled them with immoderate praise, as not inferior, in literary merit, to the most finished models of antiquity, others, with greater extravagance, and more offensive exaggeration, have decried them, as devoid not only of classic elegance, but even of ordinary correctness. These extreme opinions are founded much more on the partialities or the prejudices of the critics, than on a candid estimate of the writings they criticise. But whatever be the literary merits or

defects of these writings, they who believe that the apostle wrote under the guidance of inspiration, cannot, as it appears to us, consistently with such belief, entertain a doubt that his language and style are the most suitable that could possibly be employed, to accomplish all the purposes that were intended by the divine Spirit under whose influence he wrote; and this consideration, surely, should suffice to protect them from irreverent cavil, at least on the part of those who profess to believe in the inspiration of Holy Writ. Some of these purposes have been revealed to us; we are assured that "all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and no reasonable person will deny, that St. Paul's writings are well adapted to effect those ends; but there may have been other purposes also contemplated by the divine Spirit, of which we are not competent to judge; particularly, the difficulties which attend the interpretation of some parts of Scripture, may have been intended as tests, to try the characters of those who have been blessed with the privilege of receiving such instruction, as they manifestly afford occasion for the exercise either of virtuous diligence, in studying those sacred records, or of vicious neglect, in disregarding them (on this point see Butler's Analogy, part ii., chap. 6). One thing, however, is certain concerning the epistles of St. Paul: they were not designed to serve as models of fine writing; the apostle himself avows, more than once, that he came not with excellency of speech; and the very defects of his style, compared with the divine perfection of his doctrines and precepts, furnish a convincing proof that he was indebted for the latter, not to the schools of philosophers or of rhetoricians, but to the direct teaching of the Holy Ghost. But though not formed in the schools of the rhetoricians, his style is far from being deficient in that native eloquence which an ardent love of truth and holiness seldom fails to impart to the mind wherein it abides; in the argumentative parts of his writings, indeed, he studies brevity to a remarkable degree; not unfrequently propounding his argument in the form of an enthymeme, and this seems to be the chief cause of the obscurity with which his reasoning is sometimes chargeable; but, in sketching the great outlines of Christian duty, in commending the beauty of holiness to our

admiration, and, above all, in expatiating upon the unsearchable riches of redeeming love, his style is always pleasing, often very eloquent, and not rarely rises to the truly sublime; and, to be more justly appreciated, and more generally admired, only requires to be more judiciously studied, and more thoroughly understood.

COMMENTARY

ON

ST. PAUL'S EPISTLE TO THE ROMANS.

CHAP. I.

1 PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God;

2 (That Gospel which He formerly promised, speaking by his prophets in the holy scriptures,

3 *That Gospel which tells of*

It was the custom among the Romans to prefix to their letters a short address or salutation, in which the writer inscribed, first his own name, and in most cases his title, if he held any office, and then the name and title of the party addressed, with a kind wish for his welfare (see Acts xxiii. 26). In his salutation to the Christians at Rome, contained in the first and seventh verses, St. Paul somewhat amplifies this established form; the titles most dear to him were, servant and apostle of Jesus Christ; the designation which he considered the most honourable to his brethren at Rome was, that they were beloved of God, and called to a holy life; and the highest wish he could form for their welfare, that they might continue to experience the grace of God and its attendant peace, through Jesus Christ our Lord. This address is interrupted by a long parenthesis, extending from the second to the sixth verse, a remarkable departure from ordinary usage, occasioned, probably, by his earnest desire to fix the attention of his brethren on the import of the message he was commissioned to publish, and on the source from whence his authority was derived. He intimates that the Gospel was no newly-devised system, but the plain fulfilment of a long series of divine pro-

mises which pervade the Scriptures of the Old Testament; the first of these promises was, in fact, coeval with the Fall; the Lord Jesus Christ, begotten by the Holy Ghost in the womb of the Virgin Mary, who was of the family of David, derived from her his human nature, and was the seed of the woman (Genesis iii. 15) who should repair the ruin caused by Adam's sin—the deliverer that was to arise from the stock of David (Is. xi. 1, 10; xi. 7; Jer. xxiii. 5; Matt. xxii. 42; John vii. 42; Acts xiii. 23), and, as the apostle proceeds to say, was proved to be truly divine, first, by the power which enabled him to control the course of nature, and to perform innumerable miraculous and glorious works for the good of men; secondly, by the unction of the Holy Ghost, whereby he was sanctified from the womb, and at his baptism more solemnly and visibly inaugurated to his public ministry, and proclaimed to be the Son of God, the divine virtue shining forth in most sensible effects of wise and gracious discourse, and a holy and blameless life; and thirdly, by breaking the bonds of death and rising from the prison of the grave; others, indeed, *were raised* from the dead, but death soon re-asserted his dominion over them—they all felt again his fatal stroke. Christ

his Son Jesus Christ our Lord, who was born of the seed of David according to the flesh;

4 And was proved to be the Son of God—by mighty power—by the spirit of holiness—by his resurrection from the dead—

5 Through whom we have received grace and apostleship, to call forth in all nations the obedience of faith, for the glory of his name;

6 Among which nations are ye also called of Jesus Christ;)

7 To all that be in Rome,

alone rose from the dead and gained an everlasting triumph over the king of terrors; and as in his death he assured us of his humanity, so by his resurrection he demonstrated his divinity. By this Jesus, very God in essence and very man by assumption, was Paul stopped in his career of persecution; through him he obtained divine grace, and was invested with authority by the Holy Ghost, to publish the Gospel, not only to the Jews, but to every nation of the earth, that they might believe, and believing, obey the heavenly call.

Verse 1.—"Separated;" set apart by the imposition of hands: consecrated to the office of publishing the Gospel (Acts xiii. 2, 8; xxvi. 16-18; Gal. i. 15; ii. 8, 9).

Verse 2.—"That Gospel which He formerly promised." "God," says Jeremy Taylor, "who is infinitely patient in his justice, was not at all patient in his mercy; he forbears to strike and punish us, but he would not forbear to provide cure for us and remedy. For as if God could not stay from redeeming us, He promised the Redeemer to Adam in the beginning of the world's sin, and Christ was the Lamb slain from the beginning of the world; and the covenant of the Gospel, although it was not made with man, yet it was from the beginning performed by God as to his part, as to the ministration of pardon: the seed of the woman was set up against the dragon as soon as ever the tempter had won his first battle; and although God laid his hand, and drew a veil of types and secrecy before the manifestation of his mercies, yet he did the work of redemption, and saved us by the covenant of faith, and the righteousness of believing, and the mercies of repentance, the graces of pardon, and the blood of the slain Lamb, even from the fall of Adam to this very day, and will do till Christ's second coming.

Adam fell by his folly, and did not perform the covenant of one little work—a work of a single abstinence; but he was restored by faith in the Seed of the woman, and of this righteousness Noah was a preacher. God had mercy on all mankind before Christ's manifestation even beyond the mercies of their covenant, and they were saved as we are by 'the Seed of the woman,' by 'God incarnate,' by 'the Lamb slain from the beginning of the world;' not by works, for we all failed of them, that is, not by an exact obedience, but by faith working by love; by sincere, hearty endeavours, and believing God, and relying on His infinite mercy, revealed in part, and now fully manifest by the great instrument and means of that mercy, Jesus Christ" (Gen. iii. 15; xxii. 18; xlix. 10; Deut. xviii. 15; xxxii. 43; Ps. xlv. 1; lxii. 1; Isaiah xi. 1; xli. 1; and from xl. to end; Jer. xxxi. 31; Ezek. xxxiv. 22, &c.; xxxvii. 21; Dan. vii. 18, 14; ix. 24, &c.; Hag. ii. 6, &c.; Mal. iii. 1; Iv. 2; Luke xxiv. 27; John i. 45; Acts x. 43; xxvi. 22, &c.).

Verse 3.—"Born of the seed of David according to the flesh;" that is, as regards his human nature, which he assumed in the womb of the Virgin Mary, who was descended from David (Luke i. 32; Acts ii. 30; Ps. cxxxii. 11).

Verse 4.—Enumerates the proofs of the divine nature of our Lord. See Acts ii. 22, 24; x. 38-40; Isai. xi. 1; xlii. 1; and lxi. 1; Luke iv. 16-21; vii. 16-23; John ii. 18, 19; x. 17, 18; also introductory note above.

Verse 5.—"The obedience of faith;" that is, obedience to God's will founded upon faith in his word; faith working by love, which is the only sure foundation of obedience (chap. xvi. 26; 1 Thess. i. 3; 2 Thess. i. 11, 12; Acts xxvi. 18).

beloved of God, called to be saints—*called to a holy life*—grace unto you and peace, from God our Father, and from the Lord Jesus Christ.

8 And first, I thank my God through Jesus Christ on account of you all, that your faith is spoken of in all the world;

9 For God whom I serve with my spirit—*serve from my heart*—in spreading the Gospel of his Son, is my witness that

without ceasing I make mention of you;

10 Always in my prayers making request, if by any means now at length I may obtain a prosperous journey by the will of God to come unto you;

11 For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established in the faith;

12 That is, that I may be

Verse 7.—"To all that be in Rome, beloved of God, called to be saints." The epistle is addressed not exclusively to Romans, but to all believers dwelling at Rome; some of whom were Jews, and many from other parts of the empire. It is because God loves men that he calls them, and those who obey his call he separates unto himself, and sanctifies to become holy; to come out, not so much from the companies as from the evil manners of the world. God chooses them unto holiness; they are put in the right order to eternal life; all Christians are holy unto the Lord, and therefore must not be unholy in their conversation, for nothing that is unholy shall come near to God; nay, they must be not only holy, but eminently holy; zealous of good works; free from all affection for sin; denying ungodliness and worldly lusts; escaped from all corruption that is in the world through lust; temples meet for the Holy Spirit of God to dwell in (1 Cor. i. 2; Phil. ii. 15; 1 Thess. iv. 8-7; Titus ii. 11-14).

"Grace unto you and peace." True peace can only be to those whom grace has led to the knowledge of the Saviour; who feel that they are reconciled to God through the Lord Jesus Christ; there is no peace to the wicked.

Verse 8.—"I thank my God through Jesus Christ" (1 Cor. i. 4; Eph. v. 20; Col. iii. 17) "that your faith is spoken of in all the world," wherever Christ is named (ch. xvi. 19; Col. i. 23). A like compliment is paid to the Thessalonians (1 Thess. i. 8, 9). The religious as well as the temporal condition of their brethren at

Rome would naturally be regarded with the deepest interest by the Christian community in every part of the world; and their faith was the more deserving of commendation since it shone with lustre although they had not had the advantage of apostolic superintendence. See verses 11, 12.

Verse 10.—"If now at length I may obtain a prosperous journey to come unto you." At the time of writing this epistle, St. Paul was on the point of proceeding to Jerusalem, and purposed immediately afterwards to visit Rome, so that he had a near prospect of obtaining the gratification of his desire (chap. xv. 25, 28).

Verse 11.—"I long to see you, that I may impart unto you some spiritual gift." The spiritual gift which he was so desirous to impart was probably some of those miraculous gifts which could be conferred only by the laying on of the apostles' hands, else it were unnecessary that he should visit them in person for the purpose of conferring it (Acts viii. 15, &c.; xix. 6, &c.; 2 Tim. i. 6). As no such gift had yet been bestowed upon the church at Rome, we may conclude that it had not yet been visited by any of the apostles. See introduction, and chap. xii. 6; 1 Cor. xii. 1 and 4.

"To the end that ye may be established in the faith." "The best faith," says Taylor, "is sometimes weak and wavering; and although they who have not the gift at all do not miss it, yet they that have it, even in a small degree, earnestly desire the increase of it." It is easy to

comforted together with you by our mutual faith, both yours and my own.

13 Now, I would not have you ignorant, brethren, that I have often purposed to come unto you (but have been prevented hitherto *from carrying my purpose into effect*), that I might have some fruit—*might labor effectively in winning souls*

to God—among you also, even as among other Gentiles.

14 I am debtor—I *owe my services as an apostle*—both to Greeks and to Barbarians, both to the wise and to the unwise;

15 So, as far as depends upon my own will, I am desirous to preach the Gospel to you that are in Rome also.

16 For I am not ashamed of

conceive how much the faith of their converts must have been strengthened by the miraculous gifts which the apostles were enabled to dispense.

Verse 12.—"That is, that I may be comforted together with you." He modestly acknowledges that himself, no less than his converts, derived comfort and encouragement from every fresh evidence of the power of his ministry (1 Thess. i. 4, 5).

Verse 14.—"I am debtor." An obligation was laid on him to preach the Gospel (1 Cor. ix. 16); he had a duty to discharge, for the due performance of which he was accountable; he was specially commissioned to proclaim the Gospel to the Gentiles (Acts xxii. 21; Gal. ii. 7, 8); not, however, to the Gentiles exclusively; he everywhere evinced the warmest interest for the conversion of his countrymen the Jews also (ch. ix. 3; x. 1, &c.).

"Both to Greeks and to Barbarians." The Greeks far surpassed the surrounding nations in intellectual refinement and the arts which adorn life, and, vain of their superiority, styled every other people barbarians; but from the words which follow, it may be inferred that by the term "Greek" the apostle meant to designate the cultivated and enlightened, without limitation to any country or people, including under it the inhabitants of Rome also. In the sixteenth verse, on the other hand, he employs the same term, in accordance with *Jewish* usage, to designate the idolatrous Gentiles, as contradistinguished from the Jews, "for," to quote the words of Bishop Horsley, "as idolatry in its worst form—the worship of the images of dead men—prevailed more among the Greeks than

among the nations of the East, such idolaters, of whatever country they might be, were, by the Jews of the apostolic age, called Greeks."

Verse 16.—"I am not ashamed of the Gospel of Christ." Contemptible as its humble ministers and self-denying maxima may appear to the gay crowds of a voluptuous capital—abject as its lessons of meekness, peace, and love may seem to a people nursed amid the bloody spectacles of the arena, and intoxicated with conquest, yet "I am not ashamed of the Gospel of Christ," for in its origin and its efficacy it is truly divine. Such was the feeling of the apostle; and it is his great theme, the grand design of his epistle, to show that the Gospel is indeed the mighty engine framed by Divine Wisdom to repair the ruin of the Fall; and that not in favour of the Jews only, but for the salvation of every nation under heaven. By the Gospel we are to understand not merely the histories of the life of our blessed Lord written by the evangelists, for some of these were not written so early as this epistle, and St. Paul received his knowledge of divine truth, not from any of them, but by a direct revelation from heaven; by the Gospel he means the full development of the divine dispensation spoken of by Daniel the Prophet (ix. 24), for finishing transgression and making an end of sin and making reconciliation for iniquity, and bringing in everlasting righteousness—the promulgation of that new and better covenant promised of old (Jer. xxxi. 31); according to which, God was to put his law in the inward parts, and write it in the hearts of his people; by a mighty emanation of life and spirit freely issuing forth from the deep

the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek—the *Gentile*;

17 For therein is revealed the method of justification appointed of God; from faith to faith—*justification resulting from faith and imparted to faith*,

fountain of almighty grace and love, and with a heavenly influence diffusing itself through the souls of men, enlivening and transforming them into its own likeness, and strongly imprinting upon them a copy of its own beauty and goodness, whereby God is said to dwell in us, and we in Him. This Gospel was preached to the Jews first, because of their closer relation to God and special interest in his promises (ix. 4), and because by previous revelations their minds were imbued with preparatory knowledge and faith and hope, by which they were better qualified to receive such a dispensation; but the promises had not been exclusively to them—they were representatives of all the spiritual Israel, or faithful seed of Abraham, for whom its benefits were designed. The Redeemer was to be not only the glory of his people Israel, but also a light to lighten the Gentiles; and the tidings of his reign were to be tidings of great joy to all peoples (Matt. x. 6; xv. 24; Luke ii. 32; xxiv. 47; Acts xiii. 46, 47; xvii. 2).

“The power of God unto salvation,” i.e., the mighty engine framed of God to bring salvation; it conducts the believer to Him who publisheth righteousness and is mighty to save (Is. lxiii. 1; see 1 Cor. i. 18, 24).

Verse 17.—The method appointed of God for pardoning sin and reconciling the sinner, and at the same time vindicating divine justice, here briefly designated as justification obtained by faith and imparted to faith, that is, to believers, is somewhat more fully described in chap. iii. 22, as “the method of justification appointed of God, which is by faith in Jesus Christ unto all and upon all them that believe;” and in Phil. iii. 9, as “the justification which is through faith in Christ, the justification which is conferred by God upon faith.” In each of those passages the apostle exhibits faith as instrumental to justification in a double form: elevating the soul above the debasing influences that beset it, and drawing down the grace and favour of heaven into the soul wherein it

abides. “Faith,” says Smith, “is that powerful attractive which by a strong and divine sympathy draws down the virtue of heaven into the souls of men, and which forcibly moves the souls of good men to yield themselves to that divine goodness by which it lives and grows. It is something in the hearts of men, which, feeling by a secret and inward sensation the mighty insinuations of the divine goodness, immediately complies with it, and with great ardency is constantly rising up into conjunction with it, and being first begotten and enlivened by the warm beams of that goodness, always breathes and pants after it for its constant growth and nourishment. The Gospel lays a strong foundation for a cheerful dependence upon the grace and love of God, and affiance in it; lest we should be driven from God by dreadful apprehensions of his deserved wrath, we have the strongest assurances given us of his willingness to receive us if we truly turn to him; we are told of a powerful favorite soliciting our cause with perpetual intercessions in the courts of heaven—of a great and mighty Saviour, able to save to the uttermost all that come unto God by him—of a new and living way to the throne of grace and to the Holy of Holies, which he hath consecrated through his flesh. We hear the most compassionate and tender promises that may be, from the Truth itself, that whosoever cometh to him he will in no wise cast out; that the soul which trusteth in him shall so abundantly imbibe the precious influences of the Holy Spirit, that out of it shall flow streams of living water. The great secrets of the divine councils are revealed, whereby we are made to see that glory to God in the highest, peace on earth, good-will towards men, are sweetly joined together in heaven’s harmony—that the glory of God and salvation of men are not compromised by their union one with another, but both exalted in the most transcendent way. We can never sufficiently distrust ourselves, nor trust too much in God; and were one to enumerate all the arguments which the Gospel affords

i.e., *to believers*—as it is written (Habak. ii. 4) “But the just shall live by faith”:

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness—*who possess a knowledge of the truth,*

and yet continue to lead wicked lives.

19 For that which is known of God is manifest among them, for God hath made it manifest to them.

20 For his attributes, even his eternal power and Godhead, though not visible to the eye,

to promote faith in God, we should go from one end of the New Testament to the other, since it everywhere abounds with the most effectual encouragements that may be to all cheerful dependence on him, and confident expectations of assistance from him to carry on our poor endeavours to the achievement of blessedness. It is strange that when God tells us over and over that hell and destruction arise from ourselves—that they are the workmanship of our own hands, any will needs understand their pedigree to be from heaven, and that they were conceived in the womb of life and blessedness. A lively faith in this love of God, and a thorough persuasion of it, would warm and chafe our benumbed minds, and melt our hearts, frozen with self-love, so that, like Moses conversing with God in the Mount, we, beholding his glory shining out upon us in the face of Christ, should be deriving a copy of that eternal beauty upon our own souls, and our thirsty spirits would be perpetually imbibing a true participation and image of his glory.” In the passage of Habakkuk to which the apostle refers, the design of the prophet was to cheer his countrymen with hopes of deliverance from the oppression of the Chaldeans, and he inculcated trust in God as the sure means of obtaining his favour and his help; the apostle adopts the language of the prophet, to inculcate a like trust, with a view to a mightier deliverance and a loftier hope.

Verse 18.—“For.” A link must be supplied in the reasoning, to connect this with the preceding verse, thus: “in no other way can man be justified, seeing that all have incurred the anger of Heaven, for wrath is revealed against every kind of sin, and all men are sinners.”

“The wrath of God is revealed from heaven,” whether through the voice of

conscience anticipating future condemnation, or by his judgments visibly executed on the wicked, or by the warnings of his inspired prophets. The apostle now proceeds to show that in no other way than that set forth in the Gospel—namely, by the grace of God through faith—can any man hope to be saved from this wrath, inasmuch as all men, whether Jews or Gentiles, stand guilty and condemned of having violated God’s holy law—of being ungodly and unrighteous; the Gentile, as he shows in the remainder of this chapter, having hardened his heart against God’s adorable perfections, manifested in the glories of creation and in the blessings of Providence, and having trampled on the law written in his conscience; the Jew (as he proves in the second chapter) being still more guilty than the Gentile, as having sinned not only against the light of nature, but against the brighter light of revelation. Having thus brought in all the world guilty before God, he reiterates, (iii. 21–24) in fuller terms, the statement made here (verse 17) concerning the Gospel plan of justification.

Verse 19.—“For that which is known of God is manifest among them.” He goes on to show that all men do indeed possess evidence of God’s majesty amply sufficient to render inexcusable the transgressions of His law, by which they do dishonour to God and injury to man.

Verse 20.—“For His attributes, though not visible to the eye, are yet, since the creation of the world, clearly discerned by the mind.” God is not a finite nor a material substance, therefore we cannot see him with our eyes nor feel him with our hands; nevertheless, he is not far from us; we see him in the grandeur of his works, we feel him in the profusion of his blessings (Acts xvii. 27, 28); none but a

are yet, since the creation of the world, clearly discerned by the mind, being understood by means of the things made *by his hands*, so that they are without excuse;

21 For that although they knew God, they glorified him not as God—the *great Creator*—neither were thankful—for *the blessings which his providence bestowed*—but became vain in their imaginations, and their foolish heart was darkened;

22 Professing to be wise, they became very fools;

23 And changed the glory of the incorruptible God into an image made like to corruptible man; nay, to birds; nay, to four-footed beasts; nay, to crawling reptiles;

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies among themselves;

25 Who changed the truth

being of unbounded power, wisdom, and goodness could have contrived this vast and admirable frame of nature, and all the creatures that are in it, each so perfect in its kind, and all so fitted to each other, and to the whole—"Every creature he has made," says Barrow, "is a wonder, and proclaims the incomprehensible wisdom, power, and goodness of its maker; we cannot, without shutting our eyes, exclude the light of divine glory which fills and illustrates the world; without stopping our ears, we cannot but hear that universal shout (that real harmony of the spheres) which all creatures in heaven and earth consent in uttering to his praise—every star in heaven, every animal upon earth, every plant, every mineral, yea, every stone—some in a language very loud and express, others in a more still and low, yet, to an attentive ear, sufficiently significant strain—do speak those most glorious properties of God; 'there is no speech or language where their voice is not heard; their accent is gone out to all the earth, and their words to the ends of the world.'—Psalm xix." The man who should believe that a steam-engine, or a ship, or any other piece of mechanism was produced, not by the power and skill of an intelligent maker, but by the fortuitous concourse of wandering atoms, would justly be regarded as a lunatic; how much greater madness is it to suppose that the calculating minds and finely-formed organs by which those machines are devised and constructed, are themselves the workmanship, not of a powerful and wise Creator, but of such a nonentity as blind chance or surd neces-

sity! Innumerable marks of beneficent purpose, and of gracious provision for the advancement of virtue, visible in his works, demonstrate that God is as good and holy as he is wise and powerful; our finite minds, indeed, can form but a faint conception of his infinite glory, but everything that we behold in his works is good and perfect in its kind, and every new discovery that we make, opens up fresh sources of admiration; no man, therefore, can plead ignorance of God's perfections, in excuse for his base notions of the great Creator (Acts xiv. 17).

Verse 22.—"Professing to be wise, they became very fools." Flattering themselves, perhaps, with the idea that they were acting wisely in impressing the imagination by visible representations of the Deity, and fixing the attention of the worshipper by addressing his senses, heedless of the debasing tendency of such a practice, they set up a lifeless image, instead of the God of glory, to be the object of their worship, as the Israelites are said by the psalmist (cvi. 20) to have changed their glory into the similitude of a calf. The apostle marks the gradations of their debasement, sinking from vile to viler objects of worship, down even to the loathsome reptile; there is scarcely anything so vile, monstrous, or abominable, that it has not found a worshipper among the heathen.

Verse 25.—"Who changed the truth of God into a lie." The idols of the heathen are in Scripture termed vanities and lies (Psalm xl. 4; Isai. xxviii. 15; xlv

of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections; for even their women, *forgetting the modesty of their sex*, did change the natural use into that which is against nature;

27 And likewise also the men, leaving the natural use

of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves—in the utter *debasement of their nature*—that recompence of their folly which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to

20; Jer. x. 14; xiii. 25), and to worship them is, by the apostle, emphatically called, changing the truth of God into a lie, inasmuch as they have no truth, substance, or efficacy whatsoever, and to trust in them is to dream and dote upon mere nothing—a lamentable and criminal folly, of which it could scarcely be credited that man, with all his boasted faculties, could be guilty, were not the humiliating fact so fully attested by the records and monuments of heathen superstition, both ancient and modern, and (oh! shame that it may be added) by the debasing practices of a large sect of professing Christians. "To admire and worship," says Barrow, "to place our choice affections upon, to afford lowly submission unto, to rest our hope and confidence in any other but Him who alone truly so far excels us, is most unjust and injurious to God, to whom, as to the author of our being, and of all our good received since our birth, we do owe all that our minds can yield of reverence—all that our hearts can hold of affection—all that our tongues can utter of praise—all that our utmost might can perform of service; to bestow those acts of homage upon any other being, is to debase and derogate from their worth, and to withdraw them, in great measure, from him, so withholding his due, for we cannot together serve divers masters." The apostle, apparently for relief to his feelings, shocked at the odious spectacle of heathen superstition, lifts his heart in devout adoration to him who alone is to be worshipped—the ever-blessed God.

On the monstrous absurdity of idol-worship, see Isaiah xlv. 6-20; and Psalm cxv.

Verse 28.—We read within a few verses (23-28) that as the idolatry of the Gentiles developed itself in more revolting forms, first, changing the glory of the eternal God into the image of a corruptible creature; second, worshipping the creature rather than the ever-blessed Creator; third, not *liking* to retain God in their knowledge—*hating* to think of the Holy One, to whom they owed their being, and the blessings they abused; so God gave them over to uncleanness—gave them over to utterly vile affections—gave them over to a reprobate mind; the debasement and hardening of their hearts keeping pace, in its gradations, with the progressive wickedness of their practice. We are not, from the expressions, "God gave them over to uncleanness," &c., to imagine that God causes any man to sin, for we are assured, in other passages of Scripture, that "He hath no pleasure in the death of the wicked, but rather that he turn from his way, and live" (Ezek. xviii. 32; xxxiii. 11; 2 Pet. iii. 9); that "He tempteth no man to sin," that is, doth not draw any into sin (James i. 18); he has, however, so constituted the nature of man, that one sin is punished with another—vicious acts with depraved habits, these with a hard heart, and this with obstinate impenitence and perseverance in sin, and thus a reprobate mind is a judgment corrupted by lust, vice has abused the man's reason, and if God let him alone in his course, he is given over to believe a lie, to call evil good and good evil; he is desperately undone through the wickedness that is in him. "God," says Barrow, "may be said to give them over to a reprobate mind whom, in justice, he permits to fall into such a con-

do those things which are not meet—*not suitable to a rational nature.*

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity;

30 Whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents;

31 Without understanding, covenant-breakers, without na-

tural affection, implacable, unmerciful;

32 Who, knowing the righteous judgment of God, that they who commit such things are worthy of death, yet not only themselves do these things, but, *deeper depravity!* have pleasure in others that do them.

CHAP. II.

1 WHEREFORE, thou art inexcusable, O man, whosoever

dition, although he do no otherwise concur therein, than by not affording, or by withdrawing his special direction and assistance—leaving them, without check, to follow the sway of their own tempers, the bent of their corrupt wills, the violence of their unruly passions and appetites—letting them fall into the manifold snares of false opinion, evil custom, and contagious example, which the world sets before them (the world that by its fair promises and pleasing flatteries enticeth to sin, or by its angry frowns discourageth from goodness)—permitting the devil without control to delude and seduce them by his wiles, as is clearly represented in the eighty-first Psalm, where God says that he had signally declared his pleasure to the Israelites, and by promise of great benefits invited them to observe it, and then adds—‘But my people would not hearken to my voice, and Israel would none of me, so I gave them up unto their own hearts’ lusts, and they walked in their own counsels.’ It is not in man to direct his steps, to govern his passions—we continually need God’s instruction to guide us—God’s hand to uphold us—God’s care to guard us when our own weak hearts betray us—when the world would frown or smile us into sin, when the devil thrusts us towards it, thus to be destitute of God’s grace, thus to be left to ourselves, is the most horrible judgment that can be.”

Verse 31.—“Without natural affection.” He alludes to the shocking practice of destroying their children, which prevailed, and was even authorized by law, among the most eminent nations of antiquity,

and still prevails amongst the heathen (Psalm cvi. 37, 38).

Verse 32.—“Not only do these things, but have pleasure in others who do them.” Men are often hurried on by the violence of passion to criminal excesses, for which, in their calmer moments, they bitterly condemn themselves; but to take pleasure in the contemplation of others’ wickedness implies a cool preference of vice, which can only exist in a heart that is utterly depraved. The sketch of Gentile depravity here drawn, dreadful as it appears, is in no point overcharged, it is amply verified by the pagan writers of antiquity; nay, notwithstanding the vast improvements which have taken place through the influence of the Gospel in the laws, institutions, and manners of Christendom, if the apostle, after the lapse of so many ages, were now again to paint the morals of the world, leaving out those whose hearts have been renewed by the power of the Holy Ghost, there is but too much reason to fear that he could not abate many lines in the dark shading of the picture, especially if we consider how much the heinousness of their guilt is aggravated in the case of those who have had the obligations of virtue and the baseness of vice, the beauty of holiness and the deformity of sin so clearly set before them, as they are in the Book of God.

CHAP. II.

Having shown the lost and hopeless condition of the heathen world by a statement to which every Jew would yield a willing assent, the apostle now addresses

thou art that judgest; for where-
in thou judgest thy fellow-man,
thou condemnest thyself; for
thou that judgest doest the
same things.

2 But we know that the
judgment of God is—*not biased*
by partiality, but—accord-

ing to truth against them which
do such things.

3 And thinkest thou this, O
man, who judgest them that
do such things, and thyself
doest the same, that thou shalt
escape the judgment of God?

4 Or despisest thou the riches

himself to the more delicate and difficult task of humbling the pride of the Jew, and making him feel his own need of a mediator, by showing that, in the sight of God, he was as guilty as the Gentile, and had as little reason to expect to be justified on the ground of his own merit.

Verse 1.—"Wherefore," i.e., since all who commit such things are worthy of death—"thou who judgest thy fellow-man, whosoever thou art, however high thy pretensions to divine favour, leavest thyself without excuse, seeing that thou art thyself guilty of the same wickedness as thou condemnest in others, and we know that the judgment of God is not biased by partiality, but is in strict accordance with truth and justice." It may be our duty to censure the misdeeds of others, with a view to discountenance vice, and to guard the innocent against the contagion of evil example; but a feeling of our own demerit should repress all arrogance and self-conceit—should keep us from judging uncharitably and condemning with rigour, where judgment belongs only unto God; lest we establish a fatal precedent against ourselves, for "with what judgment we judge we shall be judged." Although the Jews are not named here, it was for them especially that the rebuke of the apostle was designed; for while they regarded the uncircumcised as unclean, and incapable of salvation, and could not endure that they should be admitted to an equal position with themselves in the divine favour, they held that all Israelites have a portion in the world to come. See note on verse 17.

"Thou that judgest doest the same things." This can only be understood of the Jew nationally, for the same guilt did not attach to every individual; but as a nation they were as depraved and wicked as the Gentiles. See after, verses 21-24; Matt. xii. 84.

Verse 4.—"Despisest thou the riches of his goodness and forbearance," &c. St. Paul sometimes appears to labour for language to convey his exalted conception of God's perfections, and employs the word "riches" to heighten our notion of their greatness (ch. ix. 23; xi. 33; Eph. i. 7, 18; ii. 4; iii. 8, 16; Col. i. 27).

Upon this passage Taylor enlarges thus—"The first great instrument that God chooses to bring us to him is temporal favour, and the encouragement of gracious promises; and though he is provoked every day, yet he forbears to punish, and when he does begin to strike, takes his hand off, and gives us truce and respite; and still waits and long puts off his final destroying anger, using all means to force us to repentance. We can understand the riches of the divine goodness best, by considering that the very design of our birth, and education in the Christian religion, is that we may recover of, and cure our follies by the antidote of repentance, which is preached to us as a doctrine, and propounded as a favour; which was put into a law, and purchased for us at a great expense; which God does not more command to us as a duty than he gives us as a blessing; for now that we shall not perish for our first follies, but be admitted to new conditions of acceptance, this was such a blessing, so great riches of the divine goodness, that as it was taught to no religion but the Christian, revealed by no lawgiver but Christ, so it was a favour greater than God gave to the angels that sinned; for though God was rich in the effusions of his goodness to them, yet they were not admitted to the condition of second thoughts—Christ never shed one drop of blood for them—his goodness did not lead them to repentance—it is the greatest and the dearest blessing that ever God gave to men, that they might be admitted to repent, and that this repentance might be effectual to the great purposes of felicity and salvation—to obtain it, God

of his goodness and forbearance and long-suffering, not knowing that the goodness of God is leading thee to repentance?

5 But thou, by thine obduracy and thine impenitent heart, art treasuring up for thyself wrath *to be experienced* in the day of wrath, when the righ-

was fain to pour forth all the riches of his goodness—it cost our dearest Lord the price of his dearest blood—it is the precious issue of Christ's prayers in heaven, and of all his labours, his sorrows, and his sufferings upon earth—he hath anointed us kings and priests in the royal priesthood of Christianity—hath given his Holy Spirit to be our guide, his angels to be our protection, his creatures for our food and raiment—he hath delivered us from the hands of Satan—hath conquered death for us; taken away the sting, and made it medicinal—hath proclaimed us heirs of heaven, co-heirs of the eternal Jesus; and if, after all this, we despise the commandment of our Lord, and defer and neglect our repentance, what shame is great enough—what miseries sharp enough—what hell painful enough for such horrid ingratitude? But God seldom leaves us thus; if his goodness do not make us thankful, and we become worse for his mercy, yet, to demonstrate that God is good indeed, he continues his mercies still to us, but in another form; he is merciful in punishing, and delivers us to the teaching of the divine judgments, and there begins the second part of God's method, intimated in the word 'forbearance,' when the decrees of the divine judgments are gone out, he either wholly suspends the execution of them, which is reprieve, or when he has struck once or twice he takes off his hand, and even in judgment remembers mercy. But God's mercy cannot be made a patron for any man's impiety—the purpose of it is to bring us to repentance; although he suffers long, he does not let us alone; he forbears to destroy but not to punish, and all punishments which do not destroy are intended to save us; but if God cease to strike, because we will not mend, we are sealed up to ruin and reprobation for ever—the Physician has given us over—let us not fall into the condition of Babylon. 'We healed her,' said the prophet, 'but she would not be cured; let us abandon her'—that is her doom—let her enjoy her sins and all the fruits of sin, laid up in treasures of wrath, against the day of vengeance and retribution."

Verse 5.—"Thou art treasuring up for thyself wrath." "As there are treasures of good things, and the Lord hath crowns and sceptres in store for his saints and servants, and coronets for martyrs, and phials full of prayers, and a register of sighs and penitential groans, so hath he a treasure of wrath and fury, of scourges and scorpions; and then shall be produced the shame of lust, and the malice of envy, and the groans of the oppressed, and the persecutions of the saints, and the cares of covetousness, and the troubles of ambition, and the rage of anger, and the restlessness of unlawful desires."—Taylor. (See Deut. xxxii. 34, 35.) The momentous truths presented to us in this and the following verses, and reiterated in every part of the New Testament, if duly considered, could scarcely fail to awaken even the most thoughtless to the danger of deferring the work of repentance. God has appointed a day, in which he will judge the world by our Lord Jesus Christ; the most secret wickedness of every heart shall then be revealed, and men be dealt with according to their works, regard being had to the privileges and opportunities of knowing their duty which each enjoyed. It is not by sudden impressions and sensible excitement, nor by forming states of mind and feeling, once for all, that we can hope to obtain the reward of immortality and glory, but, as we are here assured, by patient continuance in well-doing—by religious actions done in the fear and through the grace of God—by the steadfast and conscientious discharge of all our social duties—by humility and self-denial, truth and justice and charity; in short, by living righteously, soberly, and godly; adding virtue to virtue; reducing feelings and purposes to acts, and repeating acts until they grow into habits, and habits until they be confirmed, and still confirming them until they be consummate in a holy perseverance. If it be asked, How does all this accord with the great doctrine of St. Paul, that men are justified freely by God's grace, through the redemption that is in Christ Jesus? a full and satis-

teous judgment of God shall be revealed;

6 And he will render to every man according to his deeds:

7 To them that by patient continuance in well-doing seek for glory and honour and immortality, eternal life;

8 But unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath *shall be rendered*:

9 Tribulation and anguish shall be upon every soul of

man that doeth evil—on the Jew first, and also on the Greek—the *Gentile*;

10 But glory and honour and peace shall be to every man that worketh good, to the Jew first, and also to the *Gentile*;

11 For there is no respect of persons with God.

12 For as many as have sinned without the law, shall also perish without the law—*shall be judged and condemned, not by the standard of the revealed law, which they had not, but by*

factory answer will be afforded in the progress of this epistle; let it suffice at present to say, that although the salvation of such as shall be saved is of God in Christ—although Christ only took us out of our state of wrath and condemnation, and by his indwelling Spirit hath given us our power to will, and our strength to perform; and God the Father, for Christ's sake, and through his intercession, pardoneth our infirmities, forgiveth our trespasses; and whoever shall be saved, shall be saved through Him, and as a member of Him; yet they who have thus been saved shall be *judged* at the last day, according to their works. Such is the uniform declaration of God's holy word; without faith, indeed, we cannot please God, or do works acceptable to Him, yet not by our faith shall we be judged, but by our works. But we must not think of our works as separate from Christ—they are Christ's works in us, and for his sake the Father looks upon them and upon us with love—a love which they deserve not in themselves, but wherewith he beholds them as wrought in and through his only-begotten Son (Prov. xxiv. 12; Jer. xxxii. 19; Matt. xvi. 27; xxv. 14–29; Rev. ii. 10; xx. 12).

Verses 7.—"Eternal life." The language of the apostle is elliptical, but the words to be supplied are obvious; to those who with patient trust fulfil their duty, God *will render* eternal life, which is eternal hap-

piness; but to those who return enmity for love—who perversely resist the solicitations of the Spirit of truth, indignation and wrath *shall be rendered as their portion*—indignation appalling in its outburst, and wrath terrible in its continuance (Matt. xxv. 46).

Verses 9 to 12.—We see by these verses, that, in the general judgment, every man will be dealt with according to the light he had, not according to that which he had not; that to whom much has been given, of him will much be required; and as they who have been blest with clearer revelations of God's will shall be the first to receive their reward, if they shall have duly discharged their trust to the glory of God, so, on the other hand, if they shall have abused their privileges, and neglected their duty, they shall be the first to experience the severity of God's anger, and that bitter anguish which is the inevitable attendant upon sin. When it is not against the revealed law that men have sinned, it is not by the high standard of the revealed law that they shall be tried, but by the standard of that law which is written in the hearts of all men, and their own consciences will anticipate the sentence of the judge (Luke xii. 47, 48).

Verses 16.—Not only St. Paul, but also the prophets of the Old Testament, and the evangelists and apostles of the New, and our Lord himself, declare that the final

the law of nature, which they had—and as many as have sinned under the law shall be judged by the law;

16 In the day when God shall judge the secret deeds of men by Jesus Christ, according to the Gospel which I preach;

13 (For not the mere hearers of the law are righteous in the sight of God, but the doers of the law shall be justified;

14 For when the Gentiles, who have not a revealed law, prompted by nature, perform the duties which the law pre-

judgment of the world shall be committed to him, that all men may honour the Son even as they honour the Father (Psalm ii. 8, 9; Isai. ix. 6, 7; xlii. 8; Dan. vii. 13; Matt. xxv. 31, &c.; John v. 22, 23; Acts x. 42; xvii. 31; Rom. xiv. 10; 2 Cor. v. 10; 2 Tim. iv. 1; Rev. v. 9, &c.).

Verse 14.—"When the Gentiles, who have not a revealed law, prompted by nature, perform the duties which the law prescribes, they, not having a revealed law, are a law unto themselves." "Nature," says Bishop Butler, "is here put by way of distinction from revelation, and denotes that natural disposition to kindness and compassion, and to do what is of good report—that part of the nature of man which with very little reflection and, of course, leads him to society, and by means of which he naturally acts a just and good part in it, unless other passions or interest lead him astray. But since other passions and regards to private interest, which lead us astray, are themselves equally natural, the former, good and just as they are, can no more be a law to us than the latter. But there is a *superior principle* of reflection or *conscience* in every man, which distinguishes between the internal principles of his heart, as well as his external actions, which passes judgment upon himself and them, pronounces determinately some actions to be, in themselves, good, right, just—others to be, in themselves, evil, wrong, unjust—which, without being consulted—without being advised with, magisterially exerts itself, and approves or condemns him, the doer of them, accordingly, and which, if not forcibly stopped, naturally and always, of course, goes on to anticipate a higher and more effectual sentence, which shall hereafter second and confirm its own. It is by this faculty, natural to man, that he is a moral agent—that he is a law to himself; by this faculty, not to be considered merely as a principle in his heart, which

is to have *some* influence as well as others, but considered as a *faculty* in kind, and in nature *supreme over all others*, and which bears its own authority for being so—that principle by which we survey, and either approve or disapprove our own heart, temper, and actions, is not only to be considered as what is, *in its turn*, to have some influence (which may be said of every passion—of the lowest appetites), but likewise as being superior, as *from its very nature claiming superiority* over all others, inso-much that you cannot form a notion of this faculty, conscience, without including judgment, direction, superintendency—this is a constituent part of the idea, that is, of the faculty itself; had it strength, as it has right—had it power, as it has manifest authority, it would absolutely govern the world. This faculty was placed within us to be our proper governor—to direct and regulate all under-principles, passions, and motives of action—this is its right and office—thus sacred is its authority—and how often soever men violate, and rebelliously refuse to submit to it, for the sake of supposed interest, or to gratify passion, this makes no alteration as to the natural right and office of conscience; hence, exclusive of revelation, man cannot be considered as a creature left by his Maker to act at random, and live at large, up to the extent of his natural power, as passion, humour, wilfulness happen to carry him—which is the condition brute creatures are in—but from his make, constitution, or nature, he is, in the strictest sense, a law to himself—he has the rule of right within, what is wanting is only that he honestly attend to it. Let any plain, honest man, before he engages in any course of action, ask himself, 'Is this I am going about right, or is it wrong?—is it good, or is it evil?' I do not, in the least, doubt but that this question would be answered agreeably to truth and virtue, by almost any fair man, in almost any circumstances—

scribes, they, not having a revealed law, are a law unto themselves.

15 For they show that the work of the law—the *distinction of right and wrong*—is written in their hearts, their conscience bearing witness to it, and their

reasonings amongst each other accusing them, or else pleading in their defence.)

17 Behold, thou callest thyself a Jew, and retest in the law—as a proof of God's favour—and makest thy boast of God;

18 And knowest his will,

for a man to judge that to be the equitable, the just, the moderate, the right part for him to act, which he would see to be hard, unjust, oppressive in another, this is plain vice, and can proceed only from great unfairness of mind. Your obligation to obey this law of conscience is, its being the law of your nature—that your conscience approves of, and attests to such a course of action, is itself alone an obligation—conscience does not only offer to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide—the guide assigned us by the author of our nature.”

Verse 15.—“Their reasonings amongst each other accusing them, or else pleading in their defence.” Although the dictates of conscience are too often unheeded, and her admonitions stifled by selfishness, or drowned in the tumult of passion, yet our sense of this sacred monitor's authority is evinced with abundant clearness in the judgments which we pass on the conduct of others, and in the jealousy with which we defend ourselves against their reproaches—the dullest soul can condemn the wrong which itself has felt, and would gladly find excuse for its own violations of duty—every being, therefore, endowed with this faculty of conscience, is under the government of law and amenable to future judgment.

Verse 17.—“Thou callest thyself a Jew, and retest in the law.” The Jews supposed that man has sufficient power and freedom of will to determine himself to virtue and goodness—to perform all righteousness—that he only needs some law as the matter or object about which to exercise this power—that the law delivered from Mount Sinai (although it was as a dead letter merely without them) was a sufficient dispensation from God for advancing them to perfection and blessedness; that the

scope and end of it was nothing but to afford them several ways and means of merit, and that all Israelites have a portion in the world to come by virtue of the law, which was given to enrich them with good works, to augment their merits, and so to establish the foundation of life and blessedness amongst them. They also depended much on their descent from Abraham, and on the covenant of circumcision, as giving them a title to the favour of God, alleging that since the Israelites are signed with the holy seal in their flesh, they are thereby acknowledged for the sons of God; while they who are not sealed with this mark in their flesh, are not sons of God, but children of uncleanness. But St. Paul reminds them that the blessings promised in the covenant of circumcision, and in the law of Moses, were conditional, and belonged only to those who faithfully kept that covenant, and fulfilled the law; that the carnal ordinance of circumcision was symbolical of moral purity, and implied that “the heart and all the members being mortified from all worldly and carnal lusts, they should in all things be obedient to God's blessed will.” (The reader will find a learned and interesting account of the opinions on these points prevalent among the Jews, in Smith's “Select Discourses”—Discourse on Legal and on Evangelical Righteousness, chaps. ii. and iii.) The apostle does not deny the great privileges the Jews possessed, as the chosen people of God, the depositories of his law, and instructed in his true nature and worship, but simply inquires whether the light that had been imparted to them had produced its proper fruit of superior holiness in their lives, without which it would only aggravate their condemnation; and concludes by alleging, that the same reproach might be addressed to the Jews of his time as had been uttered by the prophets Isaiah and Ezekiel against their contemporaries, of having, by their

and bringest to the test things which differ, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light to them that are in darkness,

20 An instructor of the foolish, a teacher of babes,—*of the simple and ignorant*—and that thou hast the form of knowledge and of the truth *delineated* in the law.

21 Thou, therefore, that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?—*dost thou profane holy things?*

23 Thou that makest thy boast of the law, through breaking that law dishonourest thou God?

24 For the name of God is blasphemed thro' your means among the Gentiles, *so that to you may be applied the reproach uttered by the prophets against the Jews of their day*, as it is written (Is. lii. 5; Eze. xxxvi. 20).

25 For circumcision verily profiteth, if thou keep the law; but if thou be a transgressor of the law, thy circumcision is become *virtually* uncircumcision.

26 If, therefore, the uncircumcised keep the ordinances of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not he that is in the natural state of uncircumcision, if he fulfil the law, judge thee, who, notwithstanding that thou possessest the letter of the law and the rite of circumcision, art a transgressor of the law?

28 For he is not a Jew—in *the true meaning of the term*—

wickedness, caused the holy name of Jehovah to be dishonored among the Gentiles; and intimates, that far from being entitled to boast over the Gentiles, the latter might rise in judgment against them, and condemn them, as our blessed Lord had alleged that the men of Tyre and of Nineveh would condemn the generation that had rejected Him.

Verses 19, 20.—The Gentiles being without the light of revelation were called by the Jews, "the blind"—"the nations that were sitting in darkness" (Isaiah ix. 2; xlii. 6, 7; Luke i. 79; Eph. v. 8). "The babes" probably are the proselytes to the Jewish law, whom they accounted as infants newly-born.

Verses 21 to 24.—Josephus, not many

years after St. Paul, thus addresses his countrymen—"These crimes which men commonly conceal—thefts, I mean, and circumventions and adulteries—ye consider in no wise disreputable, but, on the contrary, vie with each other in the perpetration of open robbery and murder, and strike out for yourselves new and strange ways of wickedness; nay, the very temple has been made a receptacle for all your enormities, and that holy place, which even the Romans venerated afar off, has been polluted by the hands of its own children."—*Jew. War*, b. v., c. ix., § 4. (Isai. lii. 5; Ezek xxxvi. 20; 2 Sam. xii. 13, 14; Neh. v. 9.)

Verses 28, 29.—"Our spirit must be pure as our hand, the heart as regular as the action, our purpose must be sanctified,

who is such only in outward appearance; neither is that the circumcision *approved of God*, which is *only outward and apparent* in the flesh:

29 But he is a Jew—and will of God be acknowledged as such—who is such inwardly in his heart, and the circumcision *approved of God* is that of the heart, in spirit, not in the mere letter of the commandment; such a man shall have praise not merely of men, but of God, who seeth the heart.

and our thoughts holy—we must love our neighbour as well as relieve him; therefore, the prophets, foretelling the kingdom of the Gospel—the state of this religion, call it a writing the laws of God in our hearts. We are all heirs of the same inheritance, but now we are not to be accounted God's people for the outward conformity to the law, but for the inward consent and obedience to those purities which were secretly signified by the types of Moses. We are not judged by the outward act, but by the mind and intention, though the act must follow in all instances where we can, and where they are required.—Taylor. Substituting "baptism" for "circumcision," and "Christian" for "Jew," Christians may apply, with profit to themselves, the admonition here given by the apostle to the Jews (Deut. x. 16; xxx. 6; Jer. iv. 4; Col. ii. 11, 12; 1 Pet. iii. 21; Phil. iii. 8). The last words of the chapter—"whose praise is not of men but of God"—seem to convey an allusion to the name of Judah, which signifies "praise" (Gen. xxix. 35; xlix. 8).

CHAP. III.

As the statement just made by the apostle might be considered disparaging and offensive by the Jews (who were persuaded that every Israelite, marked with the seal of circumcision, was certain of a portion in the world to come), he hastens to allay their prejudices, by affirming that the Jews, nevertheless, were highly favoured beyond all other nations, in virtue of the covenant of circumcision; and first,

CHAP. III.

1 WHAT, then, is the privilege of the Jew? or what the advantage of circumcision?

2 Much every way; for in the first place *it is a noble privilege* that to them (*the Jews*) were committed the oracles of God.

3 For what if some have been unfaithful, shall their unfaithfulness cause the faithfulness of God to cease?—*cause him to fail in the fulfilment of his promises to them that trust*

in the list of their advantages, he places their noble privilege of being the depositories of the oracles of God—the Holy Scriptures of the Old Testament. The two questions of verse 1 correspond to the statements in chap. ii. 28, that to be a Jew externally, or to bear the outward mark of circumcision, is not sufficient for acceptance with God; these two questions being in effect the same, a single answer suffices for both. Verses 1 and 2 may be paraphrased thus: "But if the pure in heart only shall be accepted of God, and if they be equally accepted, whether they be Gentiles or Jews, circumcised or uncircumcised, what, it may be asked, is the privilege of the Jew? or what the advantage attending circumcision? To this I reply, that the Jews enjoy various and great privileges; for, in the first place, it is a noble privilege that to them were committed the oracles of God." He enlarges further on their privileges in chap. ix. 4; here, instead of pursuing the subject, he stops to consider certain objections which might be made to his statement. The reflection will naturally arise in every Christian mind, if the apostle thought so highly of this privilege of the Jews, how precious, then, are the privileges of those who, in addition to the Jewish scriptures, possess the clearer light of the Gospel! and how deeply criminal are they who endeavour to hinder its free circulation! The fact that this treasure of divine truth had been neglected or abused by some, did not, in Paul's judgment, render it the less a blessing to those who were willing

in him, and obey him?

4 No; God forbid! rather let God be true, and every man a liar; as it is written (Ps. li. 4), "That thou mightest be proved righteous in thy judgments, and mightest prevail when thou art judged."

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous, who putteth forth his anger *against that which conduceth to his praise?* (I speak after the manner of men)

6 No; God forbid! for then how shall God judge the world?

7 For if the truth of God hath been more abundantly manifested, by means of my lie, unto his glory, why am I yet, notwithstanding that, judged as a sinner?

8 Nay, rather, why should we not (as is slanderously reported of us, and as some allege that we say) do evil, that good may ensue? whose condemnation (*whoever they be that hold such a principle*) is just.

to take it for their guide, any more than the frequent abuse of reason by wicked men renders that noble faculty of less value to those who have the grace to use it aright (Deut. iv. 7, 8; Ps. xix. 7, &c.; exlvii. 19, 20; 2 Tim. iii. 15-17).

Verses 3, 4.—"For what if some have been unfaithful"—he deals tenderly with his countrymen, speaking of the defection of the greater part of the nation as if it were only the disobedience of some few, in the hope, perhaps, of yet winning many of them to embrace the offer of salvation—"shall their unfaithfulness cause God to fail in the performance of his promises to those who trust in him and obey him? No; God forbid!" If God's promises be not fulfilled, it is only because men have forfeited them by disobedience, so that to him must be ascribed the honour of being righteous, and to us the shame of departing from truth. When David was visited with heavy punishment for his crimes, far from impeaching the truth of God's promises, or charging him with unfaithfulness, he, with deep self-abasement, confessed, in the words quoted by the apostle, that his sin was justly punished, and thus served more clearly to illustrate the righteousness of God—"and mightest prevail when thou art judged." God is judged whenever the truth of his word or the goodness of his providence is distrusted, as well as when the justice of his dealings is called in question, and he is ever the victor when the creature enters into such a controversy with him.

Verses 5 to 8.—May be paraphrased thus—"But if, as the psalmist states, our unrighteousness serves to commend the righteousness of God—serves to render it more conspicuous and more admirable—what shall we say? is God to be accounted unrighteous when he putteth forth his anger against that which conduceth to his praise? (I speak after the manner of men, who, if the issues of an action be such as they desire, care not to visit the agent with punishment for his evil motives.) No; God forbid! for in that case how should God judge the world? If, because our wickedness has given occasion for a more glorious manifestation of the divine perfections, it were unjust in God to visit that wickedness with punishment, this absurd conclusion would follow, that God could not judge the world, sin would have entire impunity, and the functions of the judge be completely suspended—for if by means of my lie—my unfaithfulness—the truth—the faithfulness—of God has been displayed more abundantly, to the praise of the glory of his grace (and we know that God, who maketh the wrath of man to praise him, will always overrule the designs of the wicked, and make them conducive to his own glory), why should I yet be condemned as a sinner? Nay, on this ground we might build not only a plea for exemption from judgment, but an argument for the commission of sin, and say, 'Let us do evil that God may be more abundantly glorified, and so good may ensue from our wicked conduct;' this is a principle which we, the preachers of the

9 What, then, are we (Jews) better than they (Gentiles)?—*are we less in need of divine grace and mercy?* No, in no wise; for we have before proved that all, both Jews and Gentiles, are under sin;

10 As it is written (*for we of the present day may apply to ourselves the words of God's messengers addressed to the Jews of old*)—"For there is none righteous, no, not one;

11 There is none that understandeth, there is none that seeketh after God;

12 They are all gone out of

the way; they are together become unprofitable, there is none that doeth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips;

14 Their mouth is full of cursing and bitterness;

15 Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace have they not known;

18 There is no fear of God before their eyes."

blessed Gospel, are slanderously reported to hold, but, far from holding, we denounce it as one which subjects its abettors to righteous condemnation." In the sixth chapter, the apostle shows, at greater length, how irreconcilable with the Gospel is the pernicious principle of "doing evil that good may come," or, as he there expresses it, "continuing in sin that grace may abound." "St Paul," says Hooker, "did preach a truth, and a comfortable truth, when he taught that the greater our misery is in respect of our iniquities, the readier is the mercy of our God for our release, if we seek unto him; the more we have sinned, the more praise and glory and honour unto him that pardoneth our sin. But mark what lewd collections were made hereupon by some—'Why, then, am I condemned for a sinner?' and, saith the apostle, as we are blamed, and as some affirm that we say, 'Why do we not evil that good may come of it?' he was accused to teach that which ill-disposed men did gather by his teaching, though it were clean not only beside, but against his meaning." To excuse ourselves for doing what God forbids, on the plea that we intended to promote his glory, is but to dishonour him the more; we can serve God acceptably only in the way that he has himself appointed—to serve him in any other way is, in effect, to deny the truth of his word, and to fabricate a religion for ourselves. They that resort to frauds (im-

pudently styled pious) in order to gain proselytes, thereby confess that they have no faith in the goodness of their cause, or in the truth and holiness of God, whom they, by their acts, accuse of being unable to uphold his Gospel by the power of his Holy Spirit.

Verses 10 to 18.—The quotations which follow are taken from various parts of the Septuagint, chiefly from the Psalms and Isaiah, and are brought forward to confirm the apostle's statements of the universal apostacy of men, especially of the Jews, from the true God, and the total depravation of their nature. Verses 10 to 12 are taken from Psalm xiv. (in the Septuagint, xiii.), verses 1 to 3, where God is represented as looking down from his throne in heaven, and searching among the sons of men if he could find any whose heart was turned towards the Lord, inquiring the way of salvation, that he might walk therein; "but as the result of his survey, God informs his prophet, and commissions him to inform the world, that all had declined from the path of wisdom and righteousness—all had become corrupt, their throats sending forth, in wicked language, the impure imaginations of their hearts, as an open sepulchre emits from its jaws the pestilential exhalations which the festering mass within it engenders—speaking fair words in hypocrisy, while their slander wounds like the deadly venom of

19 Now we know that what things soever the law saith, it speaketh to them that are under the law, that every mouth may be stopped, and all the world may become—*may be acknowledged*—guilty before God.

20 Wherefore, by works of law there shall no flesh—*no*

human being—be justified in his sight; for by law is the knowledge of sin.

21 But now the method of justification appointed of God independently of law has been made manifest, being borne witness unto by the law and the prophets;

22 Even the method of jus-

the asp.”—Horne. (Ps. v. 9, and cxi. 3.) Verses 15 to 17 are from Isaiah lix. 7, 8; verse 18 from Psalm xxxvi. 1.

Verse 19.—The foregoing reproaches were addressed by God’s prophets to his chosen people, and recorded in his holy book, here called the law, so that the Jew could not evade their force, nor deny that he was guilty before God; thus “every mouth was stopped,” men having nothing to say in excuse for their transgressions, Jew as well as Gentile having provoked God’s anger.

Verse 20.—“By works of law there shall no flesh be justified.” “No man living, his acts being strictly tried and weighed, shall appear guiltless or deserve to be acquitted; but shall stand in need of mercy, or can in no other way be justified than by a special act of grace. The light of nature doth only direct unto duty, condemning every man in his own judgment and conscience who transgresseth it, but as to pardon in case of transgression it is blind and silent. The law of Moses rigorously exacteth punctual obedience, denouncing in express terms a condemnation and curse to the transgressors thereof in any part; declaring, quickening, aggravating sin; yielding occasion to sin of killing us; working wrath; ministering occasion to death and condemnation. The apostle hence doth infer that no man is justified by the works of the law, whether natural or Mosaic; but all men have need of such a justification as the Gospel declareth and tendereth. We collect that a man is justified by faith without the works of the law; which justification, therefore, must import the receiving that free pardon which the criminal and guilty world did stand in need of; which the deplorable and forlorn state of mankind

did groan for; without which no man could have any comfort or hope. If the state of man was one of heinous guilt, the justification which was needed was a dispensation of mercy remitting that guilt and removing the penalties.”—Barrow. “If obedience be at all times a duty, how can present repentance release us from the punishment of former transgression? Can we do more by present obedience than acquit ourselves of present obligation? Does the contrition we experience, added to the positive duties we discharge, constitute a surplussage of merit, which may be transferred to the reduction of our former demerit? We may as well affirm that our former obedience atones for our present sins, as that our present obedience makes amends for past transgressions.”—Magee. “For by law is the knowledge of sin.” Sin is the transgression of God’s law, whether natural or revealed (1 John iii. 4); if there were no law there could neither be any transgression of law, nor any conception of sin (ch. iv. 15; vii. 7; Gal. ii. 16).

Verse 21.—“The method of justification . . . independently of law;” that is, the method devised by God’s love, whereby even transgressors of law may be justified, upon faithful repentance.

“Being borne witness unto by the law and the prophets;” that is, by every part of the Old Testament, for “in the Old Testament, as well as in the New, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man.” This was the method of justification proposed to our first parents through the promised seed of the woman (Gen. iii. 15); and this was preached by Noah (2 Pet. ii. 5; Heb. xi. 7); and by this were the pa-

tification appointed of God, *justification* by faith in Jesus Christ unto all and upon all them that believe, for there is no difference;

23 For all have sinned and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus.

25 Whom God hath set before the world, to be a propitiation by his blood, through

faith, in order to show forth the method of justification appointed by him for the passing over of former sins, through the forbearance of God;

26 To show forth, I say, at this his chosen time, the method of justification appointed by him, to the end that he might be just even when justifying him that believeth in Jesus.

27 This boasting, then, where is it? It has been altogether

triarchs cheered in their pilgrimage (Gen. xii. 3; xxii. 18; xxvi. 24; xxviii. 14; xlix. 10); and this was the great lesson which the types and shadows of the law were designed to teach God's people (see Epistle to the Hebrews throughout); and to this bare all the prophets witness (see Psalms ii., xlv., cx.; Isa. liii., lxi.; Jer. xxiii. 5; xxxi. 31); not to mention many others (see also Luke xxiv. 25-27; John i. 46; Acts iii. 18, &c.; xxvi. 22). Having fully exhibited the state of guilt in which all men, Jews as well as Gentiles, are by nature, and their inability to satisfy the requirements of God's holy law, the apostle now repeats, in a fuller form, the great doctrine which he had briefly stated in chap. i. 17—the doctrine of justification by faith.

Verse 23.—"Fall short of the glory of God"—are unable of themselves to attain that glory which God has appointed for the righteous alone (chap. ii. 10; v. 2; viii. 18; Col. iii. 4; 2 Tim. ii. 10; 1 Pet. v. 1).

Verses 25, 26.—"Whom God hath set before the world," &c. "In this passage all things concerning justification are expressed or implied—the nature of it freeing us from guilt, and rendering us just in God's sight—the causes whence it sprang, the external impulsive in respect of God, or occasion of it, our necessity and misery—the internal impulsive, God's grace and free goodness—the meritorious cause procuring it, our Saviour's obedience and suffering, whereby he made atonement for

our sins—the ends whither it tends, the demonstration of God's goodness and his justice, or his merciful justice—the terms and conditions, upon compliance with which the effect of it should follow, faith and repentance, that is, a hearty persuasion of the truth of that doctrine or revelation which offered it, and a firm resolution to forsake sin, to submit to the yoke of Christ, and obey his righteous laws."—Barrow. "God hath so tempered his justice and his mercy together, that he would neither by his justice condemn us to the everlasting captivity of the devil and his prison of hell, remediless for ever without mercy; nor by his mercy deliver us clearly without justice, or payment of a just ransom; but with his endless mercy he joined his most upright and equal justice—his great mercy he showed unto us, in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our part, which thing by us had been impossible to be done—and whereas it lay not in us that to do, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best-beloved Son, Jesus Christ; and so the justice of God and his mercy embrace together, and fulfil the mystery of our redemption."—Homily on Salvation, 1st part.

Verse 27.—"This boasting, then, where is it?"—this boasting which he had already spoken of in chap. ii. 17 and 28. See also chap. iv. 2. "Among the Jews, the ancient expositors of the law represented it as of itself sufficient for perfecting those

excluded. By what law?—of works?—no, but by the law of faith—*not by the principle that a man may be justified by his works, but by the principle that a man can be justified only through faith.*

28 For we reckon that a man is justified by faith without the works of the law.

29 Is God the God of the Jews only? is he not God of

the Gentiles also? Yes, of the Gentiles also;

30 Seeing that God is one—the Father alike of all—who will justify the circumcision—the Jews—by faith, and the uncircumcision—the Gentiles—by the same faith.

31 Do we then make void the law through faith? No; God forbid! on the contrary, we establish the law.

to whom it was given, and enabling them to attain all righteousness here, and glory hereafter, and so they reckoned upon a happiness to be achieved by the merit of their own works, of a more triumphant and illustrious kind than that beggarly sort of happiness, as they seem to consider it, which comes like alms from the divine bounty; accordingly they affirm that happiness by way of reward is greater and more magnificent than that which is by way of mercy. The apostle, with a view to abate their arrogance and humble the proud conceit which they had of their own merit, and to advance against it the acknowledgment of the divine grace and bounty as the only fountain of righteousness and happiness, having exhibited such a faithful view of the real state of human nature, both in Jew and Gentile, as might make them bethink themselves of imploring mercy, and laying aside all plea of law and justice, concludes (ver. 27) with this check to their presumptuous thoughts: Where, then, is boasting? This is the main end which St. Paul everywhere aims at in opposing faith to the works of the law, namely, to establish the foundations of righteousness and happiness upon the free mercy and grace of God; the glorifying and magnifying of which, in the real manifestations of it, he holds forth upon all occasions as the design of the Gospel administration; seeing it is impossible for men, by any works which they can perform, to satisfy God's justice for those sins which they have committed against him, or truly to comply with his divine will, without his divine assistance; so that the method of reconciling man to God, and leading straying souls back again to him, was to be ascribed wholly to another original than

that which the Jews imagined."—Smith. "This is the ordinance of God, saith St. Ambrose, that they which believe in Christ should be saved without works, by faith only, freely receiving remission of their sins. It is not meant that the said justifying faith is alone in man without true repentance, hope, charity, dread, and the fear of God at any time and season. Nor when they say that we be justified freely, do they mean that we should or might afterwards be idle, and that nothing should be required on our parts afterwards; nor do they mean so to be justified without good works that we should do no good works at all; but this saying, that we be justified by faith only, freely and without works, is spoken for to take away clearly all merit of our works, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God—the great infirmity of ourselves, and the might and power of God—the imperfections of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding. This faith the Holy Scripture teacheth us; this is the strong rock and foundation of the Christian religion; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man. Yet this true doctrine must be also truly understood and most plainly declared, lest carnal men should take occasion thereby to live carnally after the appetite and will of the world, the flesh, and the devil. In our justification by Christ, it is not all one thing the office of God unto man, and the office of man

CHAP. IV.

1 WHAT shall we say, then,
that Abraham, our father, hath

gained by the *covenant sealed*
in his flesh?

2 For, if Abraham was jus-

unto God—justification is not the office of man, but of God; for man cannot make himself righteous by his own work, neither in part nor in the whole, for that were the greatest arrogancy and presumption of man that antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him, by his free mercy, and by the only merits of his most dearly-beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ—not that this our own act to believe in Jesus Christ doth justify us, or deserve our justification unto us (for that were to count ourselves to be justified by some act or virtue that is within ourselves), but, that although we hear God's Word and believe it—although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many works thereunto, yet we must renounce the merit of all our said virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, insufficient, and imperfect, to deserve remission of our sins and our justification; and, therefore, we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour, Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace, and remission as well of our original sin, in baptism, as of all actual sin committed by us after baptism, if we truly repent and turn to him unfeignedly again. So that our faith in Christ as it were saith unto us thus: 'It is not I that take away your sins, but it is Christ only, and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.'—Homily on Salvation, 2nd part. See Titus iii. 4-7.

Verse 31.—“Do we then make void the law through faith? No; God forbid! nay, rather, we establish the law.” Since the faith we preach is faith in the Son of God, crucified to vindicate the holiness of the law, by atoning for our violation of

it—that law, the violation of which called for so awful a sacrifice, must surely be a law of infinite purity, and of eternal obligation. “The Gospel,” says Olshausen, “establishes the law, because it is the most sublime manifestation of the holiness and strictness of God—sin never appears more fearful than at Golgotha, where, on account of it, God spared not his own Son.” “Since sin and guilt,” says Smith, “naturally beget a dread of God's majesty and greatness, the sinner is made acquainted with a mediator through whom he may address himself to God without terror, for that this mediator is of human nature as well as divine, and highly beloved of God, having in all things performed his will—certainly it is very meet and decorous, and greatly tends to the disparagement of sin, that they who, in themselves, are altogether unworthy, and under demerit, should come to God by a mediator; and the whole undertaking of Christ, made known in the Gospel, is the greatest exaltation of the law, and the greatest blow to sin that can possibly be, for the world is taught hereby that there is no sinning on cheap or easy terms—that God will not return so easily into favour with sinners, but will have his righteousness acknowledged, and likewise their demerit; this acknowledgment he is once indeed pleased to accept in the person of our Saviour, yet if men will not now turn to him, and accept his favour, they must know that there is no other sacrifice for sin.”

CHAP. IV.

The Jews set a high value on circumcision, the especial sign of that covenant with God in which they naturally felt so great a pride; when, therefore, the apostle, in ch. ii. 28, seemed to speak disparagingly of the outward rite, by alleging that it is only the circumcision (that is, the purification) of the heart that is of any account in the sight of God, he immediately anticipates an objection to his statement, as likely to be raised by his Jewish brethren: “What, then, is the privilege of the Jew? or what the advantage of circumcision?” this objection he partly answers in ch. iii., at the close of which, however, having stated that God is the Father alike of Gen-

tified by works, he hath matter whereof to glory; but he hath not *whereof to glory* before God.

3 For what saith the scripture? *It saith*, "And Abraham believed God, and it was counted unto him for righteousness."

4 Now to him that is working as a hireling, his reward is reckoned not as a matter of favour, but of debt;

5 While to the man who is not working as a hireling, but trusting in him that justifieth the ungodly, his faith is count-

tiles and of Jews, and will justify the circumcised and the uncircumcised equally by faith, he now proposes the objection in a stronger form: What shall we say then, that our father Abraham, himself, has gained by the rite of circumcision, or by the covenant of which it was the seal? This covenant the Jews supposed to be one which, by their own power, they were able to fulfil, and thereby to *merit* the favour of God—but, the apostle replies, that the Scriptures ascribe Abraham's justification to his faith; that David, too, describes justification as a blessing bestowed by the gratuitous mercy of God; and that circumcision cannot be in any way necessary to the attainment of it, since Abraham was accounted righteous in the sight of God, many years before the institution of the rite, which was but the seal or pledge of a justification already bestowed.

Verses 1 to 3—May be thus paraphrased—"But, a Jew may ask, if the uncircumcised and the circumcised alike are justified only through faith, what advantage then did our father Abraham gain by the covenant of circumcision? This question calls for an answer from me, for if Abraham was justified by works, according to that covenant he has ground for glorying, whereas I have alleged (ch. iii. 27) that glorying has been entirely excluded; but, in truth, Abraham has no ground for glorying before God, for what saith the Scripture? *It saith*, 'And Abraham trusted in God, and it (his faith) was counted to him for righteousness'—was counted as a ground for his justification" (Gen. xv. 6).

Verse 2.—If a man were justified by his works, he might claim credit to himself, and boast of the matter; but if the best of men fail in their duty, and can only expect to be justified gratuitously by God's mercy and grace, then no man can assume

anything to himself—then all the glory and praise are due to God's free goodness. In the case of Abraham, the Lord esteemed his belief of a thing so unlikely as having issue in his old age a high expression of pious confidence in him, and therefore graciously accepted him as righteous, although he was not free from all sin.

Verse 3.—Abraham had believed this promise long before (Gen. xii. 3, 4), but now his faith was more remarkable, because although some time had elapsed since the first making of the promise, and yet he had no issue, he still persisted in the belief that God would bestow a son on him, although it became every day more unlikely.

Verse 4.—"Now to him that is working as a hireling, his reward is reckoned not as a matter of favour but of debt." "We must not think," says Smith, "in a giant-like pride to scale the walls of heaven by our own works, and by force thereof to take the strong fort of blessedness, and wrest the crown of glory out of God's hands, whether he will or no—we must not think to commence a suit in heaven for happiness, upon such a poor and weak plea as our own external compliance with the old law is—we must not think to deal with God in the method of commutative justice, and to challenge eternal life as the just reward of our great merits, and the hire due to us for our labour, and for the toil we have taken in God's vineyard. No; God resists the proud, but gives grace to the humble; it must be an humble and self-denying address of a soul dissolved into a deep sense of its own unprofitableness that can be capable of the divine bounty; they are the souls which thirst for the living springs of divine grace, as the parched ground of the desert doth for the dew of heaven—souls that, by a living and watchful faith, spreading themselves

ed for righteousness—is *counted as a ground for his justification*.

6 As David also describeth the blessedness of the man unto whom God imputeth righteousness—*whom God justifieth*—without works;

7 Saying, Blessed are they

whose iniquities are forgiven, and whose sins are covered;

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness, then, upon the circumcision—the *Jews*—only, or upon the uncircumcision—the *Gentiles*—

forth in all humble reverence and love of him, wait upon him, as the eyes of an handmaid wait upon the hand of her mistress, these are they that he delights to satiate with his goodness—those that being mastered by a strong sense of their own indigence, and his all-sufficient fulness, trust in him as an almighty Saviour, and ardently pursue after that perfection to which his grace is leading them—those that, not content in a bare performance of some external acts of righteousness, or an external observance of a law without them, earnestly seek such an acquaintance with his divine Spirit as may breathe an inward life through all the powers of their souls, and beget in them a vital form, and soul of divine goodness; these are the spiritual seed of faithful Abraham—the sons of the free-woman, and heirs of the promise.”

Verse 5.—“While to the man who is not working as a hireling, but trusting... his faith is counted for righteousness.” “These great and merciful benefits of God, if they be well considered, do neither minister unto us occasion to be idle, and to live without doing any good works, neither yet stir us up by any means to do evil things, but contrariwise, if we be not desperate persons, and our hearts harder than stones, they move us to render ourselves to God wholly, with all our will, heart, might, and power; to serve him in all good deeds, obeying his commandments during our lives, to seek in all things his glory and honour, not our sensual pleasures and vain glory; evermore dreading willingly to offend such a merciful God and loving Redeemer, in thought, word, or deed; they move us also, for his sake, to be ever ready to give ourselves to our neighbours, and, as much as lieth in us, to study with all our endeavours to do good to

every man—these be the fruits of true faith, to do good as much as lieth in us to every man—and above all things, and in all things, to advance the glory of God, of whom only we have sanctification, justification, salvation, and redemption.”—*Homily on Salvation, 3rd part.*

Verse 6.—“As David also describeth the blessedness of the man,” &c. David, to whom as to Abraham God gave the promise, that of his seed he would raise up the Redeemer, describes our hopes of a blessed immortality, as depending, not on the merit of our works, for then the best could but despair, but solely on the mercies of God. In the 130th Psalm we read, “If thou, Lord, shouldst mark iniquities, O Lord, who should stand? but there is forgiveness with thee, that thou mayest be feared;” and in the 32nd Psalm, as quoted here by the apostle, verses 7, 8, “Blessed are they whose iniquities are forgiven, and whose sins are covered.” “God puts our sin out of remembrance, that is, he makes it as though it had never been—he makes penitence as pure as innocence, to all the effects of pardon and glory; the memory of the sins shall not be on record, to be used to any after act of disadvantage, and never shall return unless we force them out of their secret place by ingratitude and a new state of sinning; the result of this consideration is, that as we fear the divine judgments, so we adore and love his goodness, and let the golden chain of the divine mercy tie us to a noble prosecution of our duty, and the interests of religion.” Taylor. A short consideration of the nature and effects of genuine faith will suffice to account for the remarkable stress which the apostle lays on it here and elsewhere as the condition of our justification. Genuine faith implies a thorough conviction that we are sinful by nature and depraved by

also?—*the case of Abraham will supply an answer to the question*—for we say that his faith was reckoned to Abraham for righteousness;

10 How then—in *what circumstances*—was it so reckoned to him? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal—an *evidence and pledge*—of the righteousness of the faith which he had while he was yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also—that *they also might be justified*.

habit, and therefore obnoxious to God's just displeasure, and liable to perish everlastingly; but that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that Jesus, for our sakes, left his glory, took our nature upon him, and did and suffered all that is recorded of him in the Bible, that he might free us from the defilement of sin and from the terrors of divine justice, and open to us the gate of everlasting life. Now, it is manifest that such a faith has a tendency to purify our hearts, and to change the character of all our works; and it were easier to conceive the sun devoid of heat and of light than such a faith unaccompanied by love, and the beautiful effects that flow from love, an ardent desire to do the will of God—an insatiable longing to please him—a self-humbling sense of the inadequacy of our best efforts to serve him—and an earnest dependence on the gracious aid of his Holy Spirit.

Verse 8.—"Blessed is the man to whom the Lord will not impute sin." All good Christians are in this blessed state, feeling a delightful sense of mercy conferred—a delightful hope of mercy to be obtained, and, in reflecting thereupon, may enjoy a pure satisfaction, sufficient to support them under every sorrow, to guard them against every fear. The foundation of this blessedness, however, is not in themselves, or in their works, but in that principle by which alone works become possible—by which alone they can appropriate the promises of God—the principle of faith.

Verses 10, 11.—"How, then, was it reckoned to him?" &c. "The promise, that

in him should all the families of the earth be blessed, was made to Abraham while he was in Ur of the Chaldees (Gen. xii. 1-3), many years before he had any issue, or had received circumcision, therefore before any preference of Isaac to Ishmael, or any distinction made between his posterity and the rest of mankind, in token that they were all concerned in this promise, whether descended from Abraham or not. The promise only limited the birth of the Messiah to the seed of Abraham, but declared that the benefits conferred by him should be common to all nations. The covenant on Abraham's part was to walk before God, and to be perfect; on God's, to bless him with a numerous issue, and them with the land of Canaan; and the sign was circumcision, the token of the covenant. But Abraham and the patriarchs, though they did not receive the promised possession in Canaan, died in faith, for they looked through the cloud and the temporal veil, and sought a better country, which they saw afar off, even a heavenly—this was the object of their desire and the end of their search and the reward of their faith and the secret of their promise; therefore circumcision was a seal of the righteousness of faith—therefore it must principally relate to an effect and a blessing, greater than was afterwards expressed in the temporal promise, which effect was forgiveness of sins—not imputing to us our infirmities—justification by faith—and these effects were promised to Abraham, not only for his posterity after the flesh, but for his children after the spirit, even all that shall believe and walk in the steps of his faith—this was no other than the covenant of the Gospel, though otherwise con-signed, and Abraham was the father of circumcision, i.e., the father, by virtue of

12 And *that he might be* the father of the circumcision to them who are not only circumcised, but also walk in the steps of the faith of our father Abraham, which he had while he was yet uncircumcised.

13 For the promise, that he should be heir of the world, was not given to Abraham, or to his seed, through the law—*on account of their fulfilment of the law*—but through the righteousness of faith.

14 For if they *only* that are of the law—*that have received the law, and fulfil it*—be heirs,

faith is made void, and the promise made of none effect.

15 Because the law worketh wrath; for where there is no law, there is no transgression.

16, 17 Therefore *was it—the promised inheritance*—the result of faith, that it might be by grace—*bestowed as a favour unmerited*—to the end that the promise might be sure to all the seed; not to that part of it only which is of the law—the *Jews*—but to that part also which is of the faith of Abraham—to *all who have a faith like that of Abraham*—who, in

this covenant, to all that believe, for the promise was not through the law of works, or of circumcision, but of faith. Since, then, the promises were spiritual, not secular, and Abraham the father of the faithful Gentiles as well as of the circumcised Jews, and the heir of the world, not by himself, but by his seed, our Lord Jesus, it follows, that the promises which circumcision did seal were the same which are consigned in baptism, and this covenant was a covenant of grace and faith."—Taylor. (Gen. xvii. 4, 10, 11; Gal. iii. 18.)

Verse 12.—"And that he might be the Father of the circumcision"—i.e., of the circumcised, the Jews—"to them who are not only circumcised," &c., that is, provided they be not only circumcised, but walk in the steps, follow the example, of Abraham's faith, without which neither their descent from him, nor their being circumcised, would entitle them to the blessings which his seed were to inherit. Compare chap. ii. 28.

Verse 13.—"For the promise that he should be the heir of the world," &c. We do not find any promise recorded *exactly* in the terms here used by the apostle; he seems to refer chiefly to Gen. xii. 2, 3; compare Gal. iii. 8; or, as from examination of the adjoining context, I should rather say, combines the several promises made to Abraham,—*"that in him should*

all the families of the earth be blessed;" "that his seed should be as the stars of heaven;" "that he should be the father of many nations;" and "that his seed should inherit the land of Canaan," the type of an eternal inheritance in heaven—into one comprehensive promise, "that he should be the heir of the world"—a promise partly fulfilled in the patriarch himself, as being the father and head of all—whether uncircumcised Gentiles, or circumcised Jews—who shall be justified through faith; and to be fully realized in his seed, the Lord Jesus Christ (Gal. iii. 16), when universal dominion shall be given him, and his saints, as joint-heirs, shall partake of his glory (chap. viii. 17; Gal. iii. 29; Pa. ii. 8; Dan. vii. 14, 27).

Verse 14.—"Faith is made void;" since, if the law be perfectly fulfilled, the blessing may be claimed, apart from faith, as the due reward of obedience; and if the law be transgressed, faith on this system cannot save from the penalty of disobedience. "The promise is made of none effect" when it is annexed to an impossible condition; and the condition of a perfect fulfilment of the law is one which must ever be impossible to man, unaided by divine grace; to such a being, law can only work wrath (chap. iii. 20).

Verses 16, 17.—The promised inheritance was made to depend upon faith, that

the sight of that God in whom he believed, who quickeneth the dead, and calleth things not yet in existence as though they were in existence, is the father of us all, as it is written, "I have made thee a father of many nations" (Gen. xvii. 5).

18 Who against hope believed in hope, that he should become the father of many nations, according to that which was spoken, "So shall thy seed be"—*even as the stars in number*—(Gen. xv. 5).

19 And being not weak in faith, he considered not his own body now dead (for he was about an hundred years old), neither yet the deadness of Sarah's womb;

20 He staggered not—*doubt-*

ed not—at the promise of God through unbelief, but was strong in faith, giving glory to God;

21 And being fully persuaded that what he hath promised, he is able also to perform.

22 Wherefore, also, it was imputed to him for righteousness.

23 Now, it was not written for his sake—for *his honour*—alone, that it was imputed to him;

24 But for us also—for *our comfort and encouragement*—to whom it shall be imputed in like manner, if we believe in him that raised up Jesus our Lord from the dead;

25 Who was delivered to

thus it might be more clearly seen to be a free gift of God, and might be shared as well by the spiritual children of Abraham's faith, as by the natural children of his body. The particular point in his faith here put forward is, that he believed in God, the raiser of the dead; and to us a like object of the faith which justifies is offered, namely, to believe in Him who raised our Lord Jesus Christ, that we may thus become the children of faithful Abraham, and inherit the promise given to his faith.

Verse 18.—"Against human hope he trusted in the hope that is from God."—Chrysostom.

Verse 20.—"He doubted not, through unbelief." This does not exclude *all* doubting, but only that which cannot stand with true faith—the doubting of infidelity, not that of infirmity—the doubting of unbelievers, not that of weak believers (Gen. xvii. 17). We give glory to God when, having just notions of his perfections, we not only firmly believe his word, but also yield a ready and cheerful obedience to his will.

Verse 22.—"Wherefore, also, it was imputed to him for righteousness." "To him that considers the drift and force of St. Paul's discourse, it will clearly appear that 'justification' 'imputing righteousness,' 'not imputing sin,' and 'remission of sin,' are the same thing. Abraham is brought in as an instance of a person justified in the same manner as Christians are according to the Gospel; but this justification was merely approving or esteeming him as righteous in regard, not to any other good works, but to his steadfast faith and strong persuasion concerning the power, benignity and faithfulness of God—because he was fully persuaded that what God had promised he was able also to perform; to which faith and persuasion St. Paul compareth those of Christians. As his being justified is expressly called having righteousness on account of his faith ascribed to him, so our justification is the approving and accounting us, notwithstanding our former transgressions, as righteous persons in regard to that honest and steadfast faith wherein we resemble the father of the faithful."—Barrow.

Verse 25.—Considering our Lord's re-

death because of our offences, and was raised again from the dead because of our justification.

CHAP. V.

1 THEREFORE, having been justified by faith, we have

peace with God, through our Lord Jesus Christ;

2 Through whom, also, we have obtained access by faith into this grace in which we stand, and rejoice in hope of the glory of God;

3 And not only so—not

surrection, we need not doubt of God's being reconciled to us—of obtaining the pardon of our sins, the acceptance of our persons, the sanctification of our hearts, the salvation of our souls; we (which is always to be supposed and understood) performing the conditions required of us; all these benefits by our Lord's resurrection, as a certain seal, being ratified towards us, and in a manner conferred upon us—for, as he was delivered because of our sins, so he was raised again because of our justification. As God, in the death of our Lord, did manifest his wrath towards us, and execute his justice upon us, so in raising him thence correspondently, God did express himself appeased, and his law to be satisfied. As we in his suffering were punished, the iniquity of us all being laid upon him, so in his resurrection we were acquitted, and restored to grace. As Christ did merit our justification, the remission of our sins, and acceptance of our persons, by his passion, so God did consign them to us in his resurrection, it being that formal act of grace whereby, having sustained the brunt of God's displeasure, he was solemnly and manifestly reinstated in favour, and we representatively or virtually in him; so that (supposing the qualifications requisite on our parts) we thence become completely justified, having not only a just title to what justification doth import, but a real instatement therein, confirmed by the resurrection of our Saviour."—Barrow. "By his death we know that he suffered for sin; by his resurrection we are assured that the sins for which he suffered were not his own; had no man been a sinner, he had not died; had he been a sinner, he had not risen again; but, dying for those sins which we committed, he rose from the dead to show that he had made full satisfaction for them; that we believing in him might obtain remission of our sins, and justification of our persons. God, raising up our surety from the prison of

the grave, did actually absolve and manifestly acquit him from the whole obligation to which he had bound himself; and, in discharging him, acknowledged full satisfaction made for us."—Bishop Pearson. "His body, which by natural condition was corruptible, wanted the gift of everlasting immunity from death, passion, and dissolution, till God, who gave it to be slain for sin, had, for righteousness' sake, restored it to life, with certainty of endless continuance."—Hooker. (Isa. liii. 10–12; Acts iii. 13, 15; ii. 24).

CHAP. V.

Verse 1.—Our justification consists chiefly in our being acquitted from condemnation and punishment, by free pardon and remission of our sins—in our being dealt with as just and innocent. God, of his infinite goodness and mercy, in consideration of what his beloved Son, our blessed Lord, hath done and suffered, in obedience to his will, for the redemption of mankind, is become reconciled to them, pardoning all offences committed by them against him. God's enmity, justly conceived against us for our sins, which would have been an eternal bar to the efflux of his grace upon us, having been taken off by the atonement made to his justice, the fountain of divine grace, which our sins had shut up, is now unlocked and opened, and the streams of holiness and true goodness from thence freely flow forth into all faithful souls that thirst after them. The work of our justification was completed, on our Lord's part, when he exclaimed upon the cross, "It is finished!" and bowed his head, and expired (see verses 9, 10; Eph. ii. 13–16; Col. i. 20); but to make that work available to Christians, steadfast faith on their part is essential. Our justification, and all the other benefits which, by his precious bloodshedding, our Lord hath obtained for us, would be unavailing without faith on our

only do we rejoice in the hope of glory—but we rejoice even in tribulations; knowing that tribulation produceth patience;

4 *And patience probation; and probation hope;*

5 *And our hope maketh not ashamed — shall not be disap-*

pointed—for a feeling of God's love towards us has been shed abroad in our hearts by the Holy Ghost, which has been given to us—and is an earnest of the fulfilment of our hope.

6 *For while we were yet without strength — unable to*

part. We love him because he first loved us, but until our hearts feel assured of the mighty love wherewith he loved us, no corresponding emotion towards him can be awakened in them. When thus felt, the warm sun of divine love (to adopt the language of Smith) comes upon us with healing in its wings; it exercises the mighty force of its own light and heat upon our dark and benumbed souls, if we shut it not out by unbelief; and it will at last enlighten all those regions of darkness that are within us, and lead our souls to the light of life, blessedness and immortality. Christ having made peace through the blood of his cross, the heavens shall be no more as iron above us, but we shall receive freely the vital dew of them—those influences from above which souls truly sensible of their own misery and imperfection incessantly long for, that righteousness of God which drops from the unsealed spring of free goodness. This is that free love and grace in which the souls of good men so much triumph; this is that justification which begets in them lively hopes of a happy immortality, in the present anticipations thereof which spring forth from it in this life; and all this it is which is sometimes called the justification of Christ, sometimes the justification of God, and here justification by faith. In heaven it is a not-imputing of sin; in the souls of men it is a reconciliation of rebellious natures to truth and goodness. In heaven it is the lifting up of the light of God's countenance upon us which begets a delightful satisfaction in the souls of men, and holy reciprocations of love, divine love towards us, as it were, by a natural emanation, begetting a reflex love in us towards God; it is thus that we obtain a steady peace of mind, peace with God, present assurance of his favour, and delight in his service, and joyful hope of future bliss.

Verse 3.—We exult not only in the hope of glory, but even in our tribulations; not that a man can take any sensible pleasure in affliction or adversity. The exultation here spoken of consists in despising present inconvenience, and looking through the cloud unto those graces, felicities, and glories, which are the effect of the cross (Heb. xii. 11). Christianity is the great school of patience, wherein we are trained up and tried to bear all things; which serves for our probation, our correction and improvement in goodness. The cross is the badge of our profession; affliction is the way to happiness, and is necessary for us, both as a means of rendering us good, and an occasion of expressing our goodness. But little virtue could subsist or could appear without the trials of affliction; there could be no patience, if there were no adversities to be endured; no contentedness, if there were no wants to be felt; therefore (says Taylor) all the calamities of this life are incident to the most godly persons in the world; and since the king of heaven and earth himself was made a man of sorrows, it cannot be called unjust or intolerable that innocent persons should be pressed with temporal infelicities.

Verse 5.—The Holy Ghost, the Spirit whereby we are sealed to the day of redemption, is shed abroad in the hearts of all those who believe and obey the Gospel of Christ, confirming their hope, assuring them of God's love, and of their title to life eternal; in his strength and by his aid, as they do not doubt of the performance of the promise, so they zealously fulfil the conditions of the covenant (Psa. xxii. 5—in LXX. Psa. xxi. 5).

Verse 6.—“While we were yet without strength”—incapable of helping ourselves; our unsanctified nature unable to sustain

help ourselves—in God's appointed time Christ died for us, ungodly as we were.

7 Now scarcely for a righteous man will one die; however, for the good man—the man of beneficent and generous nature—perhaps one would even dare to die.

8 But God proves his love towards us, in that, while we were yet sinners, Christ died for us.

9 Much more then, now that we have been justified by his blood, shall we be saved from wrath through him.

10 For if, while we were enemies, we were reconciled to God by the death of his Son, much more, having been reconciled, shall we be saved by his life.

11 And not only so—not only shall we be saved hereafter—but we rejoice now in the contemplation of God, through our Lord Jesus Christ, through whom we have already obtained reconciliation with our offended Father.

12 Thus, then, as by one man sin entered into the world, and death by sin, and so death

the dictates of conscience against the violence of appetite and passion, for without the aid of God's prevenient grace man cannot do a single act in order to his pardon and restitution—"in God's appointed time"—the Redeemer was promised in the beginning of the world's sin (Gen. iii. 15), and when the fulness of time appointed by the divine wisdom was come, God sent forth his Son to die for us (Gal. iv. 4).

Verse 7—Is thus paraphrased by Bishop Jebb:—"Look round the world—where will you find one ready to die for a just man? is it more than a probability—a mere perhaps—that you will find a person with magnanimity to die even for that rare character, the good man? but not such was the love of Christ. He died for those who not only were not good, but were not even just—for the weak and the ungodly—for sinners and for enemies."

Verse 8.—"We were angry with God—at enmity with the Prince of Life—but he was reconciled to us so far, that he then did the greatest thing in the world for us—for nothing could be greater than that the Son of God should die for us. Here was reconciliation before pardon, and God that came to die for us did love us first before he came—God pardoned us before we sinned, and when he foresaw our sin, even yours and mine, he sent his Son to

die for us. Our pardon was wrought and effected by Christ's death above eighteen hundred years ago; his sufferings stood in the place of ours—his death is to the church what the sacrifices for sin were to the Jews, and for the sins of to-morrow, and the infirmities of the next day, Christ is already dead—already risen from the dead—and does now make intercession and atonement."—Taylor.

Verses 10, 11.—It is a harder and more wonderful thing for a wicked man to be reconciled and become the friend of God, than for one who has been so reconciled to be carried up to heaven and made partaker of his glory. He who hath performed the greater work, will not fail in the lesser. His resurrection is a sure earnest that we, being reconciled, shall be saved from all the condemnation and the vengeance due to us, and not only shall we be saved from future punishment, but we now contemplate God with joy, as our reconciled Father; the terror which he must inspire when regarded only as a righteous and offended judge is removed—nay, converted into joy—when his glory is beheld in the face of Jesus Christ.

Verse 12.—The apostle never loses sight of the great theme of his epistle, that the Gospel is the mighty engine framed by divine wisdom and divine love for the salvation of all that believe, Gentiles as well

passed upon all men, for that all have sinned;

13 (For, *from the hour of Adam's transgression* until the law was given by Moses, sin was in the world; but sin is

not duly estimated when there is no law *expressly condemning it*.

14 Nevertheless — *although men did not duly estimate the heinousness of sin,—yet death,*

as Jews. He has shown that Jews and Gentiles had equally incurred the wrath of God, but that divine love had found a way in which justice might be satisfied, and yet mercy have free course; that the law and the prophets had pointed to this great propitiation, by faith in whom the most guilty might obtain pardon and peace (chap. iii. 20-26). He now concludes this part of his argument, by comparing the justification obtained through Christ with the condemnation occasioned by the sin of Adam, alleging, that universally diffused as was the taint which the transgression of the first Adam communicated to his posterity, and the consequent condemnation to which they were subjected, the antidote provided by the obedience of the second Adam was equally universal in its application, and far more powerful in its efficacy. The train of thought is rendered somewhat obscure, by a long and involved parenthesis, which extends from the 13th to the 17th verse, and interrupts the comparison between Adam and Christ, and when this comparison is resumed in the 18th verse, it is in a form somewhat different from that adopted in the 12th; to these causes of obscurity may be added several elliptical forms of expression. Adam, by his disobedience to an easy command, introduced sin and death into the world, and transmitted to all his posterity that corruption of nature which he had brought upon himself, and thus death has passed upon all men—not through imputation of Adam's guilt, but because all inherit from him a tainted nature—so that all who have reached the age at which sin is possible have sinned, and by their own choice have followed the steps of their father Adam; and all those who died before the moral faculty was in any degree developed, and therefore before they were capable of sinning, yet had the germ of sin within them, which, in due time, would inevitably have fructified; and although from Adam to Moses there was no explicit promulgation of divine law, which might render duty more plain and sin more palpable, and,

therefore, men did not duly estimate the enormity of sin, nor feel it with all the sensibility which a published law might have elicited, yet they had a law in their hearts, the violation of which was felt to be sinful, and sufficed for their condemnation, and enabled death to exercise dominion over them, although their sin was not like Adam's transgression, in violation of an express command of God.

Verse 13.—“Sin is not duly estimated when there is no law.” Calvin, in his note on this verse, remarks that “Cain, the Deluge, Sodom, Pharaoh, are so many proofs that sin was imputed to men by God before the law was published; their mutual complaints, recriminations, and excuses are so many proofs that they were themselves conscious of the distinction between moral good and evil; but for the most part they connived at their own misdeeds, and it was only when compelled by a positive law, that they imputed them to themselves as sinful. The apostle speaks comparatively, therefore, in saying that men sink into a moral torpor when conscience is not quickened by the suggestions of a positive law; and he introduced this observation in order that the Jews might better understand what a load of sin lay upon them whom the law plainly condemned.”

Verse 14.—“Who was a type of Him that was to come.” “Adam was a type of a better head, even Christ, for that as Adam, by his transgression, brought all men under the slavery of sin and the necessity of death, so was our Lord Jesus Christ the author of righteousness and immortality, and did reverse, for our advantage, what Adam had done to our prejudice; by His perfect obedience expiating the common guilt, suspending the fatal sentence, pacifying God's wrath, bringing back righteousness, and restoring life to all who would embrace them. As guilt, condemnation, and death, were the fruits of what Adam did, falling upon all, so

the penalty of sin, reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression—over them that had not disobeyed an express command of God, as Adam did,—

who is a type of him that was to come—a *type of Christ*.

15 But not as is the offence, so also is the free gift; for if through the offence of the one (*Adam*), the many—the *mass of mankind*—were visited with

pardon, grace, and life, were (in design) the effects of what our Saviour performed, relating unto all; nay, Christ has done us more grace and advantage than we lost in Adam; and as man lost paradise, and got heaven, so he lost the integrity of the first, and got the perfection of the second Adam—his living soul is changed into a quickening spirit, and his nature exalted above the seats of angels. No want of mercy in God, or of virtue in the passion of our Lord, is to be mentioned or thought of. Infidelity and obstinate impenitency, disappointing God's merciful intentions, and frustrating our Lord's gracious work, are the sole banes of mankind; and if grace be not equally dispensed to all—if the helps of some nations be not so great as those of others, their duty, also, is less high, and their account will be more easy, and the grace they receive is an effect of God's mercy procured and purchased by their Saviour. God is reconciled to us; it only remains that we be reconciled to him, and hearken to his entreaties; a competency of grace and spiritual assistance is imparted to every man, qualifying him to do what God requires and is ready to accept in order to his salvation. Our Saviour hath sent abroad his Holy Spirit, like the sun to shine, to warm, to dispense benign influence over the world, though not equally felt in every place, working upon the minds and affections of men, infusing good thoughts, checking evil designs—all deliverance from the prevalency of temptation and sin we owe to his grace and assistance. The work which our Lord Jesus Christ accomplished did respect all men as the common works of nature do—as the air we breathe, the sun which shines on us—a gift they are to all, equally, though they do not prove to all a blessing, there being no common gift which, by the refusal, neglect, or abuse of it, may not prove a curse, and a savour of death. Out of the very company of believers and the redeemed, some are eternally saved,

because, by God's grace, they faithfully abide in their redemption, bearing the Lord's speech in their hearts, 'he that persevereth unto the end shall be saved;' others because they would not abide in the salvation of the faith which they at first received, and choose rather to frustrate the grace of redemption by evil doctrine or life than to keep it, do no wise arrive to the plenitude of salvation, and to the enjoyment of eternal beatitude. It is, then, a true doctrine that Christ is a Saviour of all professing Christians, and, by consequence, of all men; for what he did for men was not grounded on any special love, or any absolute decree concerning those who, in *event*, shall be saved, since it extends to many others, wherefore it proceeded from God's natural goodness and common kind affection towards mankind—from the compassion of a gracious Creator towards his miserable creatures; God's Spirit did long strive with the inhabitants of the old world, yet no more than one family was bettered or saved thereby (Gen. vi. 3, 5, 8; vii. 1); God, by his good Spirit, instructed the Israelites in the wilderness (Neh. ix. 20), yet no more than two persons did get into Canaan—that people afterwards had great advantages of knowledge, and excitements to piety, so that God intimates that he could not have done more for them in that regard than he had done, yet, 'there is none that understandeth, none that seeketh after God,' was a complaint of the best of times. The pagans had the means of knowing God, yet, generally, they 'grew vain in their imaginations, and their foolish heart was darkened,' from all which we may infer, that divine grace might really have been imparted, although no effect corresponding to its main design were produced. Any man sincerely complying with the terms of the new covenant—sincerely believing and earnestly repenting, God receives him into grace and favour; and the man continuing to perform a faithful though im-

death, much more hath the grace of God, and the gift by grace, obtained through the one man, Jesus Christ, abounded unto the many—*unto the mass of mankind, Gentile as well as Jew.*

16 And the free gift is not merely as *the judgment occasioned* by the one that had sinned, for the judgment was after one offence unto con-

demnation; but the free gift is after many offences unto justification.

17 For if by the offence of the one death reigned through that one, much more shall they that receive the abundance of grace and of the gift of justification reign in life through the one, Jesus Christ.)

18 Thus then as by one transgression *judgment came*

perfect obedience—an obedience suitable to man's natural infirmity and frailty, and proportionable to the assistance afforded him, God further promises to bestow inestimable blessings and rewards of joy and happiness. God's intentions are not to be interpreted, nor his performances estimated, by events depending on the contingency of human actions, but by his own declarations and precepts, together with the ordinary provision of competent means, in their own nature sufficient to produce those effects which he declares himself to intend or to perform; what he declares himself to design, he doth really design, although the thing, on other accounts, be not effected."—Barrow.

Verses 16 to 18.—"As the transgression of the first Adam did involve mankind in guilt, and brought, consequently, on men a general sentence of death, forasmuch as all men did follow him in the commission of sin, so the obedience of the second did absolve all men from guilt, and restored them, consequently, into a state of immortality (all men under the condition prescribed, who, as it is said, should receive the abundance of grace and of the gift of righteousness tendered to them); the justification, therefore, he speaketh of doth so import an absolution from guilt and punishment as the condemnation signifieth a being declared guilty and adjudged to punishment. Justification and condemnation being both of them the acts of God, and it being plain that God condemning doth not infuse any inherent unrighteousness into man, neither doth he justifying formally (if the antithesis must be put) put any inherent righteousness into him. As the inherent unrighteousness consequent

on Adam's sin is not included in God's condemning, so neither is the inherent righteousness proceeding from our Saviour's obedience contained in God's justifying men. It must be admitted, however, that whoever, according to St. Paul's meaning in this epistle, is justified, is, at the same time, endued with some measure of intrinsic righteousness, forasmuch as that faith which is required to justification, being a gift of God, managed by his providence, and wrought by his preventing grace, doth include a sincere and steadfast purpose of forsaking all impiety, of amendment of life and obedience to God, which purpose cleanseth the heart, and is apt to produce as well inward righteousness of heart as outward righteousness of practice, for that also to every sound believer, upon his faith, is bestowed the Spirit of God, as a principle of righteousness dwelling in him, which, the man's diligent and honest endeavours concurring, will surely beget the practice of all righteousness, and in continuance of such practice will render it habitual. Yet such a righteousness doth not seem implied by the word justification in those places where St. Paul discourseth about justification by faith, for that such a sense doth not well consist with the drift and efficacy of his reasoning, nor with divers passages of his discourse."—Barrow.

Verse 18.—"To justification unto life;" that is, a justification so relating unto, or bestowing a promise of life, as the condemnation opposed to it respected death, which it threatened.

Verse 19.—"As by the disobedience of the one man, the many were made sinners; so also by the obedience of the one

upon all men to condemnation, so also by one righteousness—*Christ's righteous work of atonement—has the free gift come upon all men to justification unto life.*

19 For as by the disobedience of the one man—**ADAM**—the many—*the mass of mankind*—were made sinners, so also by the obedience of the one man—

CHRIST—the many—*the mass of mankind*—shall be made righteous—*shall be justified.*

20 But a law entered unawares, that the offence might abound—*that sin might be more clearly exhibited*—but where sin abounded, grace hath much more abounded.

21 That as sin hath reigned unto death, even so might grace

man, the many shall be made righteous." Nothing could expiate sin but either the offering of all that sinned, that every man should be the anathema or devoted thing, or else some one of the same capacity who, by some superadded excellency in his own personal sufferings, might have a value great enough to satisfy for the whole kind of sinning persons. This the Son of God, Jesus Christ—God and man—undertook and finished, by sacrifice of himself upon the altar of the cross. It was expedient that our Redeemer should be God, that he might be able by his power to save us; to subdue such potent enemies as nature, death, and hell—that by the dignity of his person, and value of his merit, he might fully appease God's wrath, and perfectly satisfy his justice for us; it was also requisite he should be man, that he might procure favour towards man, by perfectly obeying God's commands, and, as man, submitting patiently to God's will; that as man had deeply offended and wronged God, so man should highly please and content him—that as by one man's disobedience, the many were made sinners—condemned and exposed to death—so by one man's obedience, the many should be made righteous—absolved from guilt, and exempted from punishment—God being well-pleased with, and reconciled to mankind, in regard to that man's dutiful observance. "For this cause," says Chrysostom, "amid the various turns of his discourse, the apostle holds fast to that word, 'the one,' and does not move from 'the one;' that when the Jew shall say to you, 'How should the world be saved because of one man, Christ, having lived uprightly?' you may be able to say to him, in reply, 'How should the world be condemned because of one man, Adam,

having disobeyed the commandment?' And yet, in truth, there is no equality between sin and grace—there is no equality between death and life—there is no equality between the devil and God—if sin had so much power, and that the sin of one man, how shall not grace, and that the grace of God—and not of God the Father alone, but also of God the Son—have far greater power? For, indeed, that one should be punished for the sin of another, does not seem to have much of reason in its favour; but that one should be saved through the merit of another, is both far more becoming and far more reasonable."

Verse 20.—"A law entered unawares," &c. To the Israelites, indeed, the law was promulgated in the most striking and solemn manner that was possible, attended with every circumstance of awful majesty and grandeur; the Israelites, however, formed but a very small portion of mankind, and, to the world at large, it might be said to have come in unawares. Where it did come in, its effect was to exhibit the deformity of sin more glaringly, and to aggravate its guilt; but it also pointed to the great atonement for sin, and served as a conductor to lead men to Christ (Gal. iii. 19, 24), and this exhibition of grace far more than counterbalanced the increased activity of sin.

Verse 21.—The apostle represents sin and grace as two rival potentates; the former tyrannising over men and working their destruction, until the mightier power of grace went forth for their deliverance, and released them from the galling yoke, through the beneficent ministry of the Lord Jesus Christ, who paid their ransom, and died that they might live.

reign through justification unto eternal life, by Jesus Christ our Lord.

CHAP. VI.

1 **WHAT** shall we say then? Shall we continue in sin, that grace may abound?

2 **No**; God forbid! How shall we who have died to sin—

who have solemnly renounced sin—live any longer therein?

3 **Know ye not**, that all we who were baptized into Jesus Christ, were baptized into his death?

4 **Therefore we were buried with him by being baptized into his death**: that like as Christ was raised from the dead by

CHAP. VI.

The Gospel holds out hopes of pardon to the most guilty of mankind; and assures them, that if they will truly repent and forsake sin, however their wickedness may have abounded, the grace and mercy of God in Christ Jesus will abound still more; for this consolatory assurance lewd or ignorant men have often attempted to cast discredit upon the doctrine of free grace, as if it held out encouragement to perseverance in sin—and it was, doubtless, because of the earnestness with which they dwelt upon the riches of divine grace, and the glory accruing to God from the salvation of sinners, that the apostles were slanderously accused of maintaining the wicked principle, that it is allowable to do evil with a view to produce ultimate good (chap. iii. 8), from the remark at the close of chap. v., that “where sin abounded, grace did much more abound.” St. Paul takes occasion to refute this most unjust aspersion, by showing that the idea of continuing in sin, is utterly inconsistent with the terms of admission to the Gospel covenant, in which admission the catechumen solemnly vowed that he would thenceforth lead a new and holy life; we know that it was the practice of the apostolic missionaries to explain and inculcate the leading points of the Christian history and doctrine, and especially to teach how Christ died for our sins, and was buried, and rose again the third day, according to what the Scriptures of the Old Testament had foretold (1 Cor. xv. 1-3, 11). Whoever declared that he was persuaded of the truth of what they taught, and yielded a hearty assent thereto, and professed sincere sorrow for his past sins, and solemnly promised to forsake sin and to lead a new and holy life, was baptized by them as the ministers of God; and if the profession of

faith and repentance then made was sincere, the convert received remission of his sins, and the aid of divine grace to enable him to fulfil his vow. “Baptism,” says Hooker, “implieth a covenant between God and man, wherein as God bestoweth presently remission of sins and the Holy Ghost, binding himself also to add in process of time what grace soever shall be further necessary for the attainment of everlasting life, so every baptized soul receiving the same grace at the hands of God, tieth likewise itself for ever to the observance of his law, no less than the Jews by circumcision bound themselves to the law of Moses”—the law of Christ requires faith and newness of life in all men, by virtue of the covenant which they make in baptism (Col. iii. 3).

Verse 3—Is explanatory of verse 2. They are said to have been baptized into Jesus Christ, because in baptism they professed their faith in him as their Redeemer, they were enrolled under his banner, called by his name, and incorporated into him, or made living members of his body, the church. They are said to have been baptized into his death, because in baptism they professed their faith in his death, as a sufficient atonement for the sins of the world; they were made partakers of the benefits purchased thereby—remission of past sins and participation of a divine Spirit—and they made a solemn vow to be conformed to the image of his death, by dying to sin as he died for sin.

Verse 4.—They are said to have been buried with him by being baptized into his death, because as burial was the stage through which he passed from his bitter death to his glorious resurrection, so was baptism the stage through which they

the glory—*by the almighty power*—of the Father, even so we also should walk in newness of life.

5 For if we have been assimilated to him in the likeness

of his death, then we shall also be assimilated to him in the likeness of his resurrection:

6 Knowing this, that our old man—*our former corrupt disposition*—has been crucified

passed from the death of sin to the life of righteousness. Some imagine that they were configured to Christ's burial and resurrection by their immersion and emersion in baptism, the water receiving their bodies in its bosom as in a sepulchre, but, although this idea was taken up at an early period, it does not appear to have been present to the mind of St. Paul, nor is it suggested by any other of the inspired writers (Col. ii. 12; 1 Pet. iii. 21). "The end of Christ dying for us," says Taylor, "is that we should live unto righteousness; that is the mysteriousness of baptism; it is a consignation into the death of Christ, and we die with him that once that we may for ever after live the life of righteousness—and God pours forth a salutary and a holy fountain of grace to wash the soul from all its stains and impure adherences; therefore, this first access to Christ is in Scripture called 'regeneration,' 'new birth,' 'redemption,' 'renovation,' 'atonement with God,' 'justification,' and those words in the New Testament relate principally and properly to the abolition of sins committed before baptism. By baptism are conveyed to us all the effects of Christ's death; God offers us the mercy when we promise the duty and do our present portion; when God set down the laws, and knit fast the bands of predestination, he made it one of his great purposes to make his Son like unto us, that we also might be like his holy Son; he, by taking our nature, we, by imitating his holiness, by dying from sin and rising again to righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." "From him" (Christ), says Origen, "it first began that a divine and human nature were weaved together, that the human nature by communication with the celestial may also become divine, not only in Jesus, but also in all that first believe in him, and then obey him, living such a life as Jesus taught." "Nothing is so excellent as to see the old man carried forth to funeral with the solemn tears of

repentance, and buried in the grave of Jesus, and in his place a new creation arise, a new heart and a new understanding, and new affections, and holy desires, for nothing less than this can cure all the old distempers; but this is to be wrought by a new principle—the first great instrument of changing our whole nature into the state of grace, the flesh into the spirit, is a firm belief, a perfect assent unto, and hearty entertainment of the promises of the Gospel. Holy Scripture speaks great words concerning faith; it quenches the fiery darts of the devil, overcomes the world, is the fruit of the spirit and the parent of love—by faith we are purified, by faith we are sanctified, by faith we are justified, by faith we are saved, by this we have access to the throne of grace, by it our prayers shall prevail, and by it Christ dwells in our hearts." "By this," says Smith, "we obtain a true internal conformity to Christ, in the renovation of the mind and soul according to his image and likeness; Christ appears in our minds by the mighty power of his divine Spirit, and thereby derives a true participation of himself to us; thus we know the power of his resurrection and the fellowship of his sufferings, being made conformable to the image of his death." "He who raised our Saviour from natural death," says Barrow, "both can and will raise us from spiritual death, from that mortal slumber in trespasses and sins, in which we lie by nature, to walk in that newness of life and heavenly conversation to which the Gospel calls us and the divine Spirit excites us. This is that first resurrection, in which blessed and holy is he who has a part, on such the second death shall have no power; Christ was raised to bless us, in turning every one of us from our iniquities; it is the condition of our obtaining the happy fruit and benefit of his resurrection, that we should ourselves rise with him to righteousness and newness of life; to awake from our spiritual slumber and arise from dead works to serve the living God, are the terms on

with him, that this body so prone to sin might be deprived of its fatal power, that henceforth we should not serve sin.

7 For he that has died to sin, has been justified from it—*has been released from its dominion.*

which Christ doth offer that eternal happy life—for as the pain and ignominy of his death will in no wise avail those who are not conformable to his death by dying to sin and mortifying their lusts, so neither will they be concerned in the joys and glories of his resurrection whose nature is not formed in the likeness thereof, by renovation of their minds and reformation of their lives, by being conformed to his image and likeness, of living and dying, of doing and suffering; for as he died, so was he also raised for us, that we should not henceforth live unto ourselves, but unto him who died and rose again for us—our sins did slay him, it must be our repentance that reviveth him to us, our obedience that maketh him live in our behalf" (Gal. vi. 15; Eph. iv. 22–24).

Verse 5.—"For if we have been assimilated to him in the likeness of his death, we shall also be assimilated to him in the likeness of his resurrection." If we have been conformed to the image of his death, then shall we also be conformed to the image of his resurrection, that is, if we have been enabled to imitate his bitter death by mortifying our corrupt affections, we shall also be enabled to imitate his glorious resurrection by the renewal of our nature in the divine image, so that we shall rise from the death of sin to pursue a course of virtuous and holy living (Col. ii. 12).

Verse 6.—"Knowing this, that our old man has been crucified with him, that this body so prone to sin might be deprived of its fatal power." In this and the following verses the apostle goes on to explain what he had stated in verse 5. "Our old man" means our former corrupt conversation, our proneness to sensual appetite, to the petulance of passion, and the baseness of vile affection (Eph. iv. 22; Col. iii. 9); all this must be got rid of, however painful the process; they that are Christ's have crucified the flesh with its affections and lusts; the bitter death of our Lord may fitly shadow our death to sin, his grievous pain the bitterness of our repentance, wherein

our souls should be pressed with sharp compunction as his sacred flesh was torn with nails. The purpose of Christ is, that we should henceforth no more serve sin, but mortify and kill him perpetually and destroy his kingdom and extinguish his title; to this end, nature must be changed into grace, passion subdued to reason, flesh to spirit, so that our body, which is ever prone to sin, may be deprived of its power to destroy us. "I know," saith the apostle (chap. vii. 18), "that in my flesh dwelleth no good thing." We are so wedded, by nature and by custom, to the desires of sensual objects, that we feel no relish for those which are spiritual, until, by mortification and the rude austerities of repentance, by abstinence and by prayer, the body has been brought into subjection, the flesh subdued to the spirit, so that both may join in the service of God and the offices of holy religion—bodily pleasure draws us as the loadstone draws iron, and unless the fuel and incentives to desire be taken away by a prudent and severe use of such remedies as, in nature and grace, are adapted to make the will humbly obey God, and absolutely rule the inferior faculties, the body will inevitably become the instrument and the slave of sin (Col. iii. 5).

Verse 7.—"For he that has died to sin has been justified from it." We died to sin by renouncing it in baptism, when we were dedicated to Christ, and entered into a solemn engagement to lead a new and holy life, in obedience to God's commandments, and so dying to sin we are said to have been justified from it, which justification consists in the remission of sin then conferred and solemnly confirmed by a visible seal, and in being really in our hearts released from the dominion of sin, and assimilated to the holy nature of Christ. "All these intermediate blessings," says Taylor, "tend to a glorious conclusion, for baptism consigns us to a holy resurrection, and takes off the sting of death (Col. ii. 12); we undertake our duty and have a title to our reward; men of ripeness and reason enter instantly into their portion of work, and have present use of the assist-

8 Now if we have died with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no

more; death hath no more dominion over him:

10 For in that he died, he died on account of sin once for all; but in that he liveth, he

ance and something of the reward in hand; it may also be done by sacrament and design, before it is done by proper faith; and the work of God does only antedate the work of man—the conversion of the soul to God, that is, the effectual disposition in which baptism doth save us—it is the Spirit that giveth life, whose work is faith and repentance, begun by himself without the sacrament, and consigned (sealed?) in the sacrament, and carried forward and increased in the co-operation of our whole life—the new man, thus begun, grows up to perfection and a spiritual life—to a life of glory—by our fulfilment of our baptismal vow on the one part, and the graces of the Spirit on the other.” To understand this we must bear in mind, that a true Gospel faith is no lazy, languid thing, but an ardent thirsting after divine grace and righteousness—to adopt the language of Smith—“it desires not only to stand upon clear terms with heaven, by procuring the crossing of all the debt-books of our sins there, but it rather seeks for an internal participation of the divine nature; it is that whereby we live in Christ, and he in us; something so powerfully imbibing the precious influences of the divine Spirit, that the soul where it abides is continually flowing with living waters—it is perpetually hanging on the arms of immortal goodness, for there it finds its great strength lies, and as much as may be arms itself with the mighty power of God, by which it goes forth, like a giant refreshed with wine, to run that race of grace and holiness that leads to the true elysium of glory, the heavenly Canaan; and whenever it finds itself enfeebled in its difficult conflict with those fierce and furious corruptions, those tall sons of Anak, which, arising from our sensual affections, encounter it in the wilderness of this world, then turning itself to God, and putting itself under the conduct of the angel of his presence, it finds itself out of weakness to become strong, enabled from above to put to flight those mighty armies of the aliens. The same spirit that dwelt in Christ derives itself, in its mighty virtue and energy, through all believing

souls, shaping them more and more into a just resemblance and conformity to him, as the first copy and pattern; whence it is that we have so many ways of unfolding the union between Christ and all believers; all this is done for us, by degrees, through the efficacy of the eternal Spirit, when, by a true faith, we deny ourselves and our own wills, submit ourselves, in a deep sense of our own folly and weakness, to his wisdom and power, comply with his will, and, by a holy affiance in him, subordinate ourselves to his pleasure, for these are the vital acts of a true Gospel faith.”

Verses 8, 9.—“Now if we have died with Christ, we believe that we shall also live with him.” “Baptism is not to be estimated as one transient act, effective to a single purpose; *all our life* is to be regulated by the rule of the Gospel covenant, and that covenant is sealed in baptism; there we have our title and adoption to it, the grace then given is like leaven, and faith and repentance do, in all periods of our life, put it into fermentation and activity; then the seed of God is put into the ground of our hearts, and repentance waters it, and faith makes it prolific; but most of those who enter into the baptismal covenant, if they do not utterly renounce Christ, and extinguish the Spirit, yet resist him and grieve him, and fall from the holiness of the covenant, and need the great pardon to be perpetually applied and renewed, and, therefore, Jesus sits in heaven, in perpetual intercession for us.”—Taylor.

Verses 10.—“For in that he died, he died on account of sin once for all.” As Christ died but once to make atonement for sin, the just for the unjust, that he might bring us to God, and thenceforth was exalted to the right hand of the majesty on high, where he ever liveth to promote the glory of God, so we are but once baptized into his death, and enter into but one covenant, thenceforth to live to the glory of God; if we apostatize from this covenant, there is no more sacrifice for sins (Heb. x. 26)—no more deaths of

liveth unto God — to *God's glory*.

11 Even so consider ye also that ye are yourselves now dead indeed unto sin, but living unto God, by Jesus Christ our Lord.

12 Let not sin, therefore, reign in your mortal body, that ye should obey it in that body's lusts;

13 Neither yield ye your members as instruments of unrighteousness unto sin, but surrender yourselves unto God, as men who are alive from the dead—*who having died to sin have risen to a new and holy life*—and your members as instruments of righteousness to God.

14 For sin shall not have

Christ into which we may be baptized—we are fallen from the state of pardon and repentance into which we were admitted at baptism; but between absolute apostacy and entirely securing our election are several degrees of danger and insecurity—we rise from death but once, but from sickness many times; unavoidable infirmities and short interruptions, against which we watch and strive being put upon the account of the cross, and paid for by the holy Jesus (Heb. vi. 4–6; ix. 24, and thence to end of chap. x.).

Verse 11.—"Consider ye also that ye are now dead unto sin, and living unto God." The whole life of a Christian should be a continual reflection how in baptism he entered into solemn covenant with Christ, to die unto sin, and to live only unto God; to serve and obey him with all his heart and all his soul and all his strength; considering that Christ died for us to the end that we should no more live unto ourselves but unto him alone, we must do him honour and show our gratitude for his love by the purity of our lives. "It is not by sudden transports of fancy that a man is to judge of his love to God, but by a real change of heart; for every man has first loved sin and obeyed it, and until that obedience be changed, the first love remains, and is absolutely inconsistent with the love of God. In extinguishing the dominion of sin which nature and evil habit have established, we are assured that aid will be furnished from heaven to assist our own virtuous efforts; that God's love and the helps of his Spirit will hasten our pardon and acceptance; but though our improvement be forwarded by aid from God, yet it proceeds by progressive degrees, and after the manner of

nature, and we must judge of it by observable changes in our character and conduct. He that has resolved against all sin, and yet falls into it regularly at the next temptation, is under the dominion of sin—he obeys it, though unwillingly—he murmurs at his fetters, but is still in slavery and bondage; but if he resists temptation and guards against surprise, grows stronger in grace, is seldom overcome and repents when he is, arms himself better and watches more carefully, whatever imperfection still adheres to him is fitted indeed to humble and cast him down, yet he is in the state of grace—he is in the Christian warfare, and on God's side."—Taylor.

Verse 12.—"Let not sin, therefore, reign in your mortal body." Our bodies and their lusts are mortal, and soon must perish, but if we maintain our Christian warfare, as becomes the soldiers of Christ, ere long this mortal shall put on a glorious immortality; what folly, then, to pamper our corrupt desires and thus invite sin to reign over us! a Christian ought to attain to such a state, as not only not to sin with deliberation, but not even by passion; we must endeavour to gain so great a dominion over our sin and lust, that we be not surprised even on a sudden; this is a work of time, and it is well if it be ever done, but it must always be endeavoured; and if we thus fulfil our baptismal vow as men who have died to sin and are raised to a new life to the glory of God, Christ hath so broken the strength and dominion of sin by the grace afforded us, that we shall be enabled to resist and avoid it, it shall not domineer over us—the perpetual presence of God's grace is our best security, and this grace never leaves us unless we leave it.

dominion over you, for ye are not under the law, but under grace.

15 What then? shall we sin because we are not under the law, but under grace? No; God forbid!

Verse 14.—"For sin shall not have dominion over you, for ye are not under the law but under grace." We are not now under the law as a covenant of life—not under its curse—but we are still under it as a rule of living; it binds us as it bound Adam in paradise, although upon the unwilling violation of it we do not incur the curse—the dispensation of the free mercy and grace of God is the only sure deliverance from the tyranny of sin, the only sovereign remedy against the rooted malady and corruption of the soul; good men had divine aid under the law, but they had it not by the law, but by the Gospel (Gal. ii. 19; Micah vii. 19).

Verse 15.—The apostle proceeds to show how much the working of grace surpasses that of law, in overthrowing the dominion of sin. This he does by two illustrations, one exhibiting the power of grace, as manifested in the reformed lives of the first Christians, especially of the Gentile converts, which he dwells on to the end of the chapter; the other (chap. vii. 1, &c.) showing the weakness of law, and addressed especially to his Jewish brethren. He propounds no theory to account for this extraordinary power of grace, except to hint what St. John more clearly declares (1 John iv. 7, &c.), that it may be traced to the influence of divine love upon the heart, aided by the power of the Holy Ghost. Modern expositors have endeavoured to investigate the principles of our nature which contribute to a result so remarkable, and their analysis has conducted several of them to the same solution of the mystery—a solution happily expressed in Olshausen's note on this verse, part of which I subjoin:—"In service man is always, and there is no middle state between the service of sin and the service of God; man either has justification or forgiveness of sins (and with it life and salvation) *entirely*, or he has it *not at all*; sanctification only (which springs from living faith as fruit of love returned) has its degrees, may

16 Know ye not, that to whomsoever ye yield yourselves servants in order to obedience, ye are *truly* the servants of him whom ye *actually* obey, either of sin unto death, or of obedience unto righteousness.

be pursued more earnestly or more lukewarmly; but this does not determine the state of grace, salvation, but only the degree of glory in salvation. The key to this mystery, that the doctrine of reconciliation without exacting works begets in the mind the purest works, lies here, that love awakens love again and strong desires of holiness—thereby the striving of the man ceases to be a heavy bitter toil; he no more struggles that he may be saved, and please God, but because he is become, without deserving, saved and acceptable to God in the beloved, he works for love as if the matter were his own, so there are but two states of the man, he is either under law or under grace; under the scourge of the law he deals in works, and serves for hire (chap. iv. 4), but according to the strict right of retribution he fares by it but very badly, if he is tempted he falls, and sin has rule, even though the better conquers now and then; on the other hand, under grace, the man indeed is tempted, but he conquers, even if, now and then, sin for once tells upon him."

Verse 16.—"Know ye not, that to whomsoever ye yield yourselves servants in order to obedience, ye are truly the servants of him whom ye actually obey." All affection for sin is perfectly inconsistent with the love of God—love cannot be divided between God and God's enemy—no man can serve two masters—we must love God with all our heart, having love for nothing else but such things as he allows, or as he commands, and as he loves himself. Every man that doeth sin, says our Lord, is the servant of sin (John viii. 34); by whom a man is overcome to him he is enslaved (2 Pet. ii. 19). It is not what we say, but what we *do*; not what we would seem, but what we really are, that doth constitute and truly denominate us servants. We shall not only lose the rewards and privileges, but forfeit all pretence to the very name of Christ's servants, if we disobey his com-

17 But thanks be to God, that *although* ye were once the servants of sin, yet ye have now obeyed from the heart that system of doctrine into which ye were delivered;

18 And having been emancipated from the bondage of sin, ye have been made servants to righteousness.

19 I speak after the manner of men because of the infirmity of your flesh—I *accommodate my language to your imperfect spiritual apprehensions*—as then ye formerly yielded your mem-

bers servants to uncleanness and to iniquity unto a *habit of iniquity—so that ye became habitually depraved*—so now yield your members servants to righteousness unto holiness—that *ye may be habitually holy*.

20 For when ye were the servants of sin, ye were free from righteousness—*ye acknowledged no subjection to the restraints which righteousness imposes*.

21 I ask, therefore, what fruit had ye then in those things of which ye are now ashamed?

mands, being really servants to those lusts which sway us—to the devil, whose pleasure we fulfil—to the world, whose vicious customs we follow—we do but usurp and invade the name of Christian if our practice be not conformable to the precepts of our Lord; we really are, and ought to be reputed, servants to that master whose work we do, and whose commands we obey. When Christ reigns in us, and sin does not reign, but the Spirit is quickened, and the lusts are mortified—when we do acts of piety, temperance, and justice frequently, easily, and cheerfully, with habitual industry, according to the talent which God has intrusted to us, then are we in the love of God; but if sin grows upon us, is committed more frequently, or gets a victory with less difficulty, then we love not God as he requires—he is not Lord of all our faculties.

Ver. 17.—The system of doctrine of which the apostle speaks comprehended the main points of the Gospel, in which catechumens were instructed, and in which, at baptism, they professed their belief; he elsewhere calls it the form of sound words (2 Tim. i. 13); it constituted the earliest creed. The Gospel has a transforming power to fashion men's hearts into the likeness of it, as the fused metal is fashioned by the mould; St. Paul, in this and in many other places, speaks with exultation of the mighty reformation which it wrought in the hearts and lives of the first converts.

Verse 18.—Every vicious man is a slave, and chooses the vilest of masters and the basest of services and the most contemptible of rewards; but when we enter Christ's militia, we give ourselves up to his obedience, become his disciples, and are bound to witness a good confession, and to lead a holy life; faith is our learning, religion our employment, all our affections must be spiritual, for heaven is the object of our hopes, and the mighty prize of our high calling; upon every one of our appetites a restraint has been laid, and a law placed for sentinel, but they who are the slaves of sin free themselves from this restraint, and cast off this rightful authority.

Verse 21.—“What fruit had ye then in those things of which ye are now ashamed?” Their *present* fruit is shame, and their *final* result would be eternal death, but what fruit had ye in them even then when ye broke loose from moral restraint, and were free from the control of virtue? none that ye dare own; for most sins are attended with present misery, and it is only through the blindness of passion that men rush even into those that offer the allurements of present pleasure, against all reason disregarding the future; more foolish than the fly that darts into a candle, attracted by its showy glare; for the pleasure of sin, even in the moment of enjoying, is infinitely trifling; small in itself, it is made less by its fugitive nature; in the moment of its birth it dies; the next moment it is

for the end of those things—*the final result to which they lead*—is death *eternal*.

22 But now that ye have been emancipated from the bondage of sin, and made servants of God, ye have your fruit

unto holiness, and for the end—*for the final result*—everlasting life.

23 For the wages of sin is death *eternal*, but the gift of God is everlasting life, through Jesus Christ our Lord.

nowhere but in the memory of men and in the tablet of conscience and in the book of God, sealed up against the day of dreadful account. Yes! the pleasure of sin is brief and transitory as the act, but its evil consequences are terrible and *abiding*—bodily disease—social dishonour—shame and remorse—fearful anticipations of future retribution—actual endurance of God's wrath, which is eternal death, that is, eternal misery—sin makes us to lose all that Christ purchased for us—the blessings of his providence—the comforts of his Spirit—the aids of his grace—the light of his countenance—the hope of his glory—it makes us enemies of God.

Verse 22.—"But when we are freed from the yoke of sin, and become servants of God, and obey his commandments, we have our fruit unto holiness, that is, we acquire a *habit* of holy obedience, our service is rewarded with further service, and, in this world, God has not a greater reward to give, for thus the soul is nourished unto life, and thus it grows up with the increase of God, and passes on to a perfect man in Christ, so it is made meet for heaven, and so it enters into glory, for glory is the perfection of grace; and when our love to God is come to its state of perfection, then we are within the circles of a diadem, and the regions of felicity and perpetual joy."—Taylor. "Made free from sin, and servants to God, this is the righteousness of justification; ye have your fruit unto holiness, this is the righteousness of sanctification; by the one we are interested in the right of inheriting, by the other we are brought to the actual possessing of eternal bliss, and so the end of both is everlasting life."—Hooker.

Verse 23.—"For the wages of sin is death, but the gift of God is everlasting life, through Jesus Christ our Lord." The apostle had been speaking of sin as a master who has servants, and is obeyed, and contrasting his service with the ser-

vice of God, and now continuing the contrast, adds, that the wages which sin pays to his servants is death. "While men continue in their wickedness," says Smith, "they do but vainly dream of a device to tie the hands of an almighty vengeance from seizing on them. No; their own sins, like so many armed giants, would, first or last, set upon them, and rend them with inward torment—there needs no angry cherub with a flaming sword drawn out every way to keep their unhallowed hands off from the tree of life—no! their own prodigious lusts, like so many arrows in their sides, would chase them—their own depraved natures would sink them low enough into eternal death, and chain them fast enough in fetters of darkness. Sin will always be miserable; if all were clear toward heaven, we should find sin raising up storms in our own souls—we cannot carry fire in our bosom, and not be burnt—though we could suppose the greatest serenity without us, and ourselves to be at truce with heaven, and all divine displeasure laid asleep, yet would our own sins, if they continue unmortified, first or last, make an Etna or Vesuvius within us. It would be of small benefit to us that Christ hath triumphed over the principalities and powers of darkness without us, while hell and death, strongly immured in a fort of our own sins and corruptions, should tyrannise within us—that his blood should speak peace in heaven, if, in the mean time, our own lusts were perpetually warring and fighting in and against our souls—that he hath taken off our guilt and cancelled the handwriting that was against us, which bound us over to eternal condemnation, if for all this we continue fast bound up in the horrible dungeon of our own filthy lusts." Such are the wages sin pays to his vassals, and which, in strict justice, is their due. The servants of God also obey their Lord, and the reward of their service is eternal life, but this they could never claim as of *right*,

CHAP. VII.

1 Know ye not, my brethren, for I am speaking to them that know the law, that the law hath authority over a man *only* so long as he liveth?

2 For the woman who has been married is bound by the marriage law to her husband so long as he liveth; but if her husband have died, she has thereby been freed from the law of her husband—from the law which gave him authority over her.

3 And, therefore, if she have been married to another man,

while her husband is living, she shall be called an adulteress; but if her husband have died, she is free from the law *by which she was bound to him*, so that she is not an adulteress, though she have been married to another.

4 And thus ye also, my brethren, have been put to death by the law through the body of Christ, *slain in your stead*; to the end that ye should be married to another, even to him that has been raised from the dead, that we might bring forth fruit unto God.

it is wholly of *grace*, for their righteousness is not their own, it is the work of God in them (Eph. ii. 8-10), who, to the gifts of pardon, acceptance, and sanctification, adds the further gift of eternal life, so that "the lost one," to use the language of Olshausen, "must confess that through himself he has lost all; the saved one, that through himself he has gained nothing, but owes all to God's goodness, to the praise of the glory of his grace."

CHAP. VII.

In this chapter, St. Paul, directly addressing his countrymen, the Jews, continues to illustrate the principle laid down, chap. vi. 14—"Sin shall not have dominion over you, for ye are not under the law but under grace." He tells them that Christ having been slain in our stead, to make atonement for our transgression of the law, we may be said in him to have been put to death by the law; the law, therefore, no longer has dominion over us, as a covenant of life, or an instrument of condemnation; we are, with regard to it, as a woman who, by the death of her first husband, having been released from her bond of subjection to him, has been wedded to another—we have been enabled to enter into a new covenant with our risen Lord, the Gospel covenant—the covenant of grace; but so far is this covenant from favouring sin, that it is vastly more efficacious than the law in overthrowing his dominion,

and destroying his power. The law, while it denounced death to the transgressor, afforded no help to the soul in its unequal struggle with appetite and passion leagued against it, it, in fact, only served to aggravate the sinner's wretchedness; but the Gospel, by placing us in a new relation with God, furnishes new motives and principles of action, and mighty helps in our warfare with sin, helps which enable us to overthrow, and finally to subdue him.

Verse 1.—"For I speak to men who know the law;" I address myself especially to my Jewish brethren, who are acquainted with the law of Moses. The verses which follow have caused much embarrassment to commentators, but their perplexity has arisen entirely from the supposed necessity of finding a correspondence in every point between the various relations which are here brought into comparison, of man to the law on the one side, and of the wife to her husband on the other, whereas no such minute correspondence was intended by the apostle. He cites the case of a wife released by the death of her husband from the bond of marital subjection in which she had been held, and left free to contract another marriage, as a general illustration of the change wrought in our relation to the law, by the vicarious sufferings of Christ. Christ having satisfied the claims of the law by dying for us, all they that trust in him are delivered from its con-

5 For when we were in the flesh—*when we were unregenerate*—our sinful affections, which subsisted notwithstanding the law *that forbade their indulgence*, wrought in our

members to bring forth fruit unto death.

6 But now having died, we have been delivered from the law, whereby we were held in bondage, so that we now serve

demnation; so far it has lost its dominion over them; they are placed in a new relation to their risen Redeemer (2 Cor. xi. 2); they have contracted new duties, and acquired new motives and principles of action; so far their case resembles that of the woman who, after the death of her first husband, has contracted a second marriage.

Verse 4.—"Ye have been put to death by the law through the body of Christ, that ye might be married to another." The best commentary on this verse is furnished, I think, by the parallel passages (2 Cor. v. 15), "If one died for all, then have all died; and that one died for all, that they who live should no longer live unto themselves, but to him who died for them, and was raised again;" and (Gal. ii. 19), "For I through the rigour of the law have died to the law, that I might live unto God. I have been crucified with Christ, nevertheless I now live, yet not I but Christ liveth in me; for the life which I now live in the flesh I live by faith in the Son of God, who loved me, and gave himself for me. I do not make void the grace of God; for if justification be by the law, then has Christ died in vain." Christ, by dying in our stead, freed us from the condemnation and the curse due to transgressors, that his redeemed people might thenceforth live unto him that died for them—might study to please him in all things; but they cannot please him without honouring his law, which, though it has ceased to be their terror and their torment, shall never cease to be their rule and their guide; obedience to it is to them not a burden but a delight; thus does grace, by the agency of love, accomplish more than the strictest requirements of the law, with all its terrors, can effect. Mr. Locke has observed that the first part of this verse refers to verse 1, and the latter part of it to verses 2 and 3; thus, the dominion of the law over a man ceases when he is dead (verse 1); you are become dead to the law through the body of Christ

(verse 4); and so the dominion of the law over you has ceased, then ye are free to put yourselves under the dominion of another, which can bring on you no charge of disloyalty to him who before had the dominion over you, any more than a woman can be charged with adultery when, the dominion of her former husband having ceased by his death, she marrieth herself to another. The relation between God and his people is often by the prophets compared to that of husband and wife; this illustration, therefore, was familiar to Jewish ears, and is more than once adopted by St. Paul (see Eph. v. 23, &c.; 2 Cor. xi. 2). "That we might bring forth fruit unto God" (see chap. vi. 22); here the apostle changes from the second person to the first, perhaps to give more force to his words, by declaring that he was himself in the same circumstances as those whom he addressed.

Verse 5.—"When we were in the flesh." The state described here is the opposite of that spoken of in the following verse; the meaning is therefore, "when we were unregenerate, before we were dedicated to Christ, and died to sin" (chap. vi. 2, 7, &c.), then, having no covenant of grace, no aid from heaven to support us against the attacks of our spiritual enemies, we yielded without any effectual restraint to the impulses of our carnal nature—sensual appetite, inordinate desire, turbulent passion, stubborn self-will, usurped entire dominion over us; these sinful affections, although clearly marked out and condemned by the law, still retained all their force—still wrought in our members to bring forth fruit unto death (chap. vi. 21).

Verse 6.—"But now having died, we have been delivered from the law," &c. They who have died with Christ are freed from the old covenant by which they were held shut up under sin, and which, being an external thing, graven on stone, was unable to prevent transgression, or to restore man to the favour of God, or to make

in the newness of the spirit, and not in the oldness of the letter.

7 What shall we say, then? Is the law sin?—*is it a sinful thing?* No; God forbid *we should say so!* Nay, I had not known sin, were it not through the law; for I had not known inordinate desire *to be sinful*, had

not the law said, “Thou shalt not covet.”

8 But sin, taking occasion by the commandment, wrought in me all manner of inordinate desire, for without the law sin were dead.

9 For example, I was living without the law once, but when the commandment came—*when*

him partaker of his holiness, and they have entered into a new covenant with their risen Lord, under which his law is written in the table of their heart, and a vital emanation from his Spirit is imparted to their soul, whereby they are made partakers of life and strength from him, and enabled to serve him in newness of spirit (chap. viii.)—to render him a new and spiritual service, not merely as under the old letter, for the letter killeth, as all external precepts must do, since they are not planted with vital power in the soul, so as to be secured against transgression. Such is the vast difference between the external manifestations of God in a law of commandments, and those internal manifestations whereby he discovers the mighty power of his goodness to the souls of men. The old covenant could not prevent transgression; the new is an emanation of life and power from the Spirit of God, and produceth life wherever it comes, and is able to destroy the power of sin.—See Smith's Discourse on Evangelical Righteousness.

Verses 7.—“Is the law sin?”—is it an unholy thing? Lest the statement just made should cause him to be suspected of a wish to disparage the holiness of the law, the apostle now changes from the plural to the singular number, and sets forth his individual experience of its perfect holiness. The law requires holiness, and is the enemy of sin, bringing it out in its deformity, exposing it and denouncing punishment against it; no indulgence of his appetites or passions would be sinful in man any more than in the inferior animals, were it not that man has a faculty invested with authority to guide and control his conduct, namely, the moral faculty, or conscience, by which he is a law to

himself. The apostle is here addressing himself more especially to his countrymen, the Jews, and, therefore, the instance cited by him is taken from the Decalogue, but nearly the whole of the Decalogue itself is only a more forcible and solemn republication of that universal and eternal law written in the heart, promulgated by conscience, and expressly recognized by St. Paul (chap. ii. 14, 15); this law would suffice for the guidance of man, had not his nature been corrupted, but, since the fall, the lower faculties have usurped the dominion which, of right, belongs to conscience, and now the clearest commandments of the law only give occasion to sin to exhibit its own deformity more glaringly. Without law sin were dead, for sin is the transgression of the law, and if there were no law there could be no transgression of law (chap. iii. 20).

Verses 9.—“For example, I was living without law once,” namely, when I was a child, before my moral nature was so far developed as to render me conscious of obligation—I was then without sin, “but when the commandment came”—when a sense of duty was developed in my mind—“sin, at the same time, sprang into life, and I died”—became liable to eternal death. The only time in which a being endowed with the moral faculties given to man, and of sane mind, can be truly said to be living without law, is the period of infancy, while those faculties are yet undeveloped; as they expand, the notion of duty is formed, and the dictates of conscience are felt to be invested with the authority of law; but as other principles invariably overbear this law, and cause it to be violated, which violation is sinful, sin springs into life along with the commandment, and we incur the penalty an-

a sense of duty was developed in my mind—then sin sprang into life,

10 And I died—I incurred the penalty of sin, eternal death—and the very commandment which was ordained to lead to life, was found by me to lead to death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me—*subjected me to death.*

12 Wherefore the law in-

deed is holy, and the commandment holy, and just, and good.

13 Has then that which is thus good become death to me? No; God forbid! But sin *has become death to me*, that it might appear sin—that its malignant nature might appear—in working death to me by that which is good; that sin, by the commandment might become exceeding sinful—*might exhibit all its deformity.*

nexed to sin, eternal death, which is eternal misery. A Jewish child, indeed, blessed, as St. Paul had been, with a religious education, would doubtless receive his first impressions of duty from the Decalogue, and these impressions would be far clearer and more forcible than any that conscience, unenlighted by revelation, is able to produce, and it is to these, no doubt, that St. Paul alludes, in saying, "when the commandment came, sin sprang into life," but his words are equally applicable to our violation of the law of conscience. "God," says Jeremy Taylor, "pitying man, begins to reckon his choices to be criminal, just in the same degree as he gives him understanding; the unreasonable actions of childhood are no more remembered by God than they are understood by the child." (Deut. i. 89.)

Verses 10, 11.—"The very commandment which was ordained to lead to life, was found by me to lead to death." The commandment promised life to those who should keep it, "do this and thou shalt live," but denounced death to the disobedient, "the soul that sinneth it shall die;" sin taking occasion by the commandment deceives us (as Satan taking occasion by the commandment deceived the mother of mankind), whispering to our hearts that its own ways are very pleasant, and that God is not strict, but very merciful, and that we shall not surely die, and thus man is enticed to his ruin.

Verse 12.—The law is holy, rendering honour to God; just, dispensing equity to

men; and good, conferring benefit upon ourselves and upon the world.

Verse 13.—"Has, then, that which is thus good become death to me?"—Is this good law to be blamed for the fatal results which ensue from its violation? No, certainly; it is sin that causes all the evil, that its exceeding malignity might the more plainly appear, when it makes God's holy law to be an instrument of woe.

Verse 14.—"For we know that the law is spiritual, but I am carnal." The law is spiritual, not only restraining outward acts but regulating inward thoughts, curbing all inordinate appetites, requiring perfect purity of heart and of life; but I am carnal, wholly swayed by appetite and passion, a servant of corruption, intent on animal gratification, as much under the dominion of these merely animal parts of my nature as a purchased slave is under the control of his master. At verse 7, after having described the holier nature of the service which men were enabled to render under the new covenant than under the old, that he might not be suspected of a wish to disparage the holiness of the law, the apostle passes from the plural to the singular number, and states, in the first person, his own experience of its strict holiness and goodness, and shows that it is not the strictness of the law, but the malignity of sin, which should bear the blame of those terrible consequences which result from our transgression of the law; and here, at verse 14, his discourse again

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I do I allow not—I acknowledge not as my proper act—for what

I would—*what my conscience dictates*—that I do not; but what I hate, that do I.

16 But though I do that which I would not, I consent unto the law that it is good.

changes from the past to the present time, to show that what he had experienced from the law must be experienced always and universally by such a being as man, in whom the animal part of his nature acts with so much greater force than the spiritual; in such a being a system of law may cause the degradation and misery of sin to be more keenly felt, and the more perfect and holy the law is, the more will it effect this, the more will it sharpen the conflict between the animal and the spiritual parts of our nature, but it will never enable the latter to prevail over the former; to accomplish this we need the aid of a higher power, the power of grace, and the influence of God's Spirit. Although the apostle writes in the first person, and in the present tense, the picture which he draws in the following verses cannot be supposed to describe either his own state since his conversion, or the condition of *any truly regenerate man*, for, in that case, it would not only be irrelevant to his purpose, which was to convince his Jewish brethren that the law was impotent to overcome the evil propensities of the heart, but it would also stand in clear *contradiction* to what he had elsewhere affirmed of himself, and to what he affirms in chapters 6, 7, and 8, of every faithful follower of Christ. He declares (1 Cor. iv. 4) "that he is conscious to himself of no evil"—(1 Cor. ix. 27)—"that he kept his body under, and brought it into subjection;" he says to the Thessalonians (1 Thess. ii. 10), "ye are witnesses, and God also, how holily and righteously and blamelessly we have lived amongst you;" besides several other declarations to the same effect; how, then, could he say of himself, literally, that he was carnal, and sold under sin?—that he did not the good which he approved, but the evil which he hated? &c. He alleges of *all* those that are truly regenerate, that "they have died to sin" (chap. vi. 2)—that "their old man has been crucified with Christ, that the body, ever prone to sin, might be deprived

of its fatal power, so that they should no more serve sin" (verse 6)—that "sin shall not have dominion over them" (verse 14)—that "they were delivered from the law, whereby they had been held in bondage, so that they now serve in the newness of the spirit, and not in the oldness of the letter" (chap. vii. 6)—that "God had overcome the sin, that is, in the flesh, that the righteousness which the law requires might be fulfilled in them which walk not after the flesh, but after the spirit" (chap. viii. 3, 4). We cannot suppose that he says of the very same persons, almost in the same breath, that "they are carnal, sold under sin"—that "they do that which they hate, and cannot do the good which they would;" no doubt there are animal appetites and passions in every regenerate man—the flesh is left to tempt, not to prevail—but no man is to be called carnal for his inclination to the sins of the flesh, if he corrects his inclinations, and turns them into virtues; neither can he be called spiritual for his good wishes and inclinations to virtue, if these wishes pass not into acts, and these acts into holy habits, and walkings with God.

Verses 15, 16.—"For that which I do I allow not." "I do not recognize, as my own acts, the deeds to which the inferior parts of my nature drive me, for I do not that which I approve, that which conscience, the rightful guide of my life, prescribes, but that which it condemns, and I detest. My conscience seconds the authority of God's law, and bears testimony to its excellence; but vicious propensities hold usurped dominion over me, so that what I do cannot be regarded as done by my proper self, but by that tyrant sin which domineers in me." We may feel an inward satisfaction and delight in the law which conscience approves; we may be desirous and resolved to obey its dictates, and yet not have ability, not find any means to act according to these good resolutions and desires; knowledge, therefore,

17 Now then it is no more I that do it, but that sin which dwelleth in me.

18 For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to perform that which is good I find *not the power*.

19 For the good which I would I do not, but the evil which I would not, that I do.

20 Now if I do that I would not—*that which my conscience*

approves not—it is no longer I—*my proper self*—that do it, but that sin which dwelleth in me.

21 I find, then, this law—*this principle*—within me, that when I would do that which is good, evil is present with me—*forces itself upon me*.

22 For in the inward man—*in my conscience*—I delight in the law of God.

23 But I see another law in my members—*another ruling*

and willingness to do good are not sufficient, we need a prevailing force to overpoise our natural propensities, to overcome the reluctance and restrain the importunities of sense, to correct evil nature, to reclaim from evil habit; the natural force and ability of our reason is not fitly matched to encounter that potent confederacy of enemies which continually, with open violence, assail us, or with clandestine wiles watch to circumvent or supplant us. Is it easy not to dread the frown, nor be charmed by the flatteries, to slight both the hatred and favour of the wicked and deceitful world, ever ready to deter from good and to entice to evil? Is it easy to restrain fleshly lusts, to subdue inordinate self-love, and defeat the devices of the tempter? without a principle of divine life and vital energy implanted in us, we should never be able to overcome such a combination.

Verse 18.—My flesh seeks only to enjoy the object which naturally is pleasing to it, wholly insensible to moral restraint and to divine law; it lusteth against the Spirit; its works are enumerated in Gal. v. 19, &c., and are manifestly fatal to spiritual improvement.

Verse 22.—The apostle, under his own person, has described the condition of a man in the most favourable circumstances in which he can be found, whilst a stranger to the Gospel, the covenant of grace, and shows how inadequate even those circumstances are to the extirpation of sin from the soul. Such a person, instructed in the

law of Moses, or guided by enlightened reason, may feel the beauty and the dignity of virtue, may delight in the contemplation thereof, and desire to abide with her for ever; and if he were in the state of primeval innocence and perfection, if the lower principles of his nature, appetite and passion, were in due subordination to that which is rightfully supreme, the governing principle of reason, then might the law lead such a person unto life. But such is not the actual state of man; ever since the fall a warfare has been waging in his soul, the merely animal propensities have rebelled against that which God made supreme, and have, for the most part, prevailed in the struggle; the rude violence of appetite, and the wild fury of passion have borne down the finer principles of our spiritual nature, and hold usurped dominion over us; their rough impulses are obeyed as a law, while the dictates of conscience are disregarded or unheard, and nothing remains for the enslaved and repining soul but to groan for deliverance from the fatal tyranny by which she is oppressed; such deliverance can be obtained only through Jesus, the Mediator of the new covenant, and they whom grace has led to this deliverer will surely feel the propriety of, and heartily join in the apostle's burst of fervent thanksgiving.

Verse 23.—"There is a law in our members, an evil necessity introduced into our appetites by perpetual evil customs, examples, and traditions of vanity, and there is a law of sin that answers to this,

principle—warring against the law of my mind—*against the authoritative judgment of conscience*—and leading me captive to the law of sin—to *that sinful principle*—which is in my members.

24 & 25 Therefore with my mind—in *my conscience*—I myself serve the law of God, but with my flesh I serve the law of sin—that *sinful principle that predominates in my body*. O wretched man that I am! who shall deliver me from this fatal body? I thank my God through Jesus Christ our Lord!—*he hath*

provided the deliverance for which I long.

CHAP. VIII.

1 THERE is now therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law—the *principle*—of the Spirit of life *obtained by faith* in Christ Jesus, hath made me free from the dominion of the law—the *principle*—of sin and of death.

3 For God having sent his own Son in the likeness of sin-

and they differ only as inclination and habit, vicious desires and vicious practices.”—Taylor.

CHAP. VIII.

The apostle goes on in this chapter to contrast the evangelical state with the legal, the spiritual with the carnal, the Christian with the natural, and tells us plainly, that he who is redeemed by the blood of Christ, and whose faith enables him to lay hold of that redemption, is delivered from the power of sin. Every faithful follower of Christ has been redeemed from all his vain conversation, for Christ came to bless us, by turning us from our iniquities, and his coming cannot be in vain, unless we perversely resolve to make it so, by rejecting the aid he offers us. The corruption of our nature will not avail for our excuse, if we continue to sin against God; for although the predominance of the evil principles of his carnal nature renders sin unavoidable to the natural man, yet no man now continues in the state of mere nature longer than he loves to do so, for the Spirit of God has been sent to rescue us from the dominion of those evil principles, to impart to us a new nature, and enable us to overmaster the violence of inordinate desire; thus, under the new covenant, does grace accomplish what, under the old, the law was unable to effect.

Verse 1.—There is now, therefore, no condemnation to them that are, by faith, united to Christ; the condemnation that was due to them has been laid upon him; having been justified by his blood they are saved from wrath through him, and enabled to walk—to live—conformably to their holy calling (John iii. 18; Gal. v. 16).

Verse 2.—For not only have their past sins been obliterated by his blood, but, by faith in him, a new principle of life has been implanted in their nature, which overmasters the law, or principle, in their members, that warred against the law of conscience, and held them in slavery. By means of this new principle of spiritual life, the strength and dominion of sin are broken, and they are placed under the dominion of righteousness, made servants to God, and enabled to fulfil his law (chap. vi. 6, &c.).

Verse 3.—The Son of God took our nature upon him, that he might be not only a sacrifice for sin, but also an example of godly life; and he who conquered the flesh in himself for us, conquers it also in his servants, by the guidance and assistance of his grace, dispersing the illusions which the flesh produces, enabling them to discern and to relish the beauty of divine truth and holiness, and when their own reason is unable to deal with the strong temptations of the flesh, he

ful flesh, and to be a sacrifice for sin, hath overcome the sin which is in the flesh (a thing which the law could not do, in that it was weak through the infirmity of the flesh);

4 That the righteousness which the law requires might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh—*set their affections on carnal objects*—but they that are after the Spirit do mind the things of the Spirit—*set their affections on spiritual objects*.

6 For to be carnally-minded is death, but to be spiritually-minded is life and peace;

gives his wise and mighty Spirit to counterpoise and overweigh corporeal propensities, so that they can restrain sensual desires, and compose irregular passions, and submit readily to God's will, and observe cheerfully God's law, and comply with the dictates of the Spirit and of right reason; they can do all things through Christ that strengtheneth them; but the law could do none of these things, because it had no promise of spiritual help, no clear promise, even of eternal life, to afford support under trial and temptation, to master the strong inclinations of the flesh (chap. vii. 18; Heb. vii. 19; Acts xiii. 39). "Since the Spirit of God," says Jeremy Taylor, "is a new nature and a new life put into us, we are thereby taught and enabled to serve God, by a constant course of holy living, without the frequent returns and intervening of such actions as men are pleased to call sins of infirmity. The state of man, under the law, was a state of bondage and infirmity, but he that hath the Spirit is made alive and free and strong and a conqueror over all the powers and violences of sin; such a man resists temptation, and falls not under the assaults of sin; but he that acts his sin, and then curses it, and then is tempted, and then sins again, and then weeps, and calls himself miserable, but still the enchantment hath confined him to that circle, this man hath not the Spirit, for 'where the Spirit of God is there is liberty,' there is no such bondage. But there are also sins of infirmity, which are single actions intervening seldom in little instances unavoidable or through a blameless ignorance; such as these are the alloys of the life of the best men, and for these Christ has paid, and they are never to be counted to good men, save to make them more wary

and more humble; but no great sin is a sin of excusable or unavoidable infirmity, because whoever hath received the Spirit of God hath sufficient knowledge of his duty and sufficient strength of grace and sufficient advertency of mind to avoid such things as do great and apparent violence to piety and religion. It were strange if the godly and ungodly were captives to sin without any difference, save only that the godly sins unwillingly, and the ungodly sins willingly."

Verse 5.—The flesh is everything within us of bodily temperament, inclining us to vicious excess in sensual indulgences, and to inordinate love of ourselves or of other creatures; it lusteth against the Spirit, and is hostile to it; blinds and perverts our judgments concerning divine things, inflames our passions, and corrupts our wills; and engenders lusts which war against the soul. "They that are after the flesh," slaves to corrupt opinions, vicious affections, and sensual desires, can never relish the purity, self-denial, patience, and other graces adverse to carnal sense, which the Spirit imparts; while, on the other hand, "they that are after the Spirit" live the life of grace, mortify the deeds of the body, have passions and desires beyond and contrary to our natural appetites, enabling them not only to temperance, which is the duty of the body, and to justice, the rectitude of the soul, but to such a sanctity as renders them partakers of the divine nature, and (in their degree) like to God, for so says the Spirit, "Be ye holy, as I am holy; perfect, as I am perfect."—John iii. 6; Gal. v. 17, &c.

Verse 6.—"To be carnally-minded is death." The nobler faculties of the soul,

7 Because the carnal mind is enmity against God, for it doth not submit itself to the law of God, neither indeed can it.

8 For they that are in the flesh—*whose affections centre in carnal objects*—cannot please God.

9 But ye are not in the flesh, but in the Spirit, seeing that the Spirit of God dwelleth in you; for if any man have not the Spirit of Christ, he is none of his.

10 But if Christ be in you, though your body indeed is dead—*is destined to die*—because of sin, yet your spirit—*your soul*—is life—*shall live eternally*—because of the justification effected by Christ.

11 Nay, further, if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies also, *as well as your souls*, by his Spirit that dwelleth in you.

which delight in the contemplation of moral truth, and exult in the consciousness of fulfilled duty, are torpid as death in the carnally-minded, who not only are insensible here to the purest enjoyments of which man is capable, but shall hereafter reap the fruit which grows from sowing to the flesh, even corruption and eternal death. "But to be spiritually-minded is life indeed." To be spiritually-minded is to have the noblest faculties and the best affections of the soul devoted to the performance of our duty to God; to have the body brought under and restrained to its subordinate functions, so that the whole man, body, soul, and spirit, may glorify God by a cheerful and generous performance of duty—this is life indeed; nothing can disturb the peace, the serene enjoyment of a being so attuned, and as such a being sows to the Spirit here, so shall he reap eternal life hereafter (chap. ii. 10; Gal. vi. 8).

Verse 7.—"Because the carnal mind is enmity against God;" being resolved not to forsake its lusts, it cannot but hate the Being that denounces woe to the indulgence of them (James iv. 4).

Verse 8.—"For they that are in the flesh"—that is, they that are swayed by the flesh—"cannot please God," seeing that they resist his will, and reject the offers of his grace (chap. vii. 18-23).

Verse 9.—"But ye are not in the flesh." St. Paul takes for granted that they whom

he was addressing were sincere Christians, who loved the yoke of Christ and the discipline of the Gospel, and therefore were not in the flesh, but in the Spirit, that is, under the power and influence of the Spirit; for to every sound believer, upon his faith, is bestowed the Spirit of God as a principle of righteousness dwelling in him; directing, admonishing, exciting him to do well; imparting tastes and desires beyond and contrary to his natural appetites and passions; assisting and enabling him to the performance of those duties which the Gospel requires, and the servant of Christ undertakes; and, the man's honest and diligent endeavours concurring, will surely beget the practice of all righteousness, and by perseverance establish such a habit of sanctity as may render him, in his degree, like to God, and a partaker of the divine nature; those Christians on whom the Spirit of Christ does not come to this great purpose of holiness, are his servants only in name, not truly his (1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16; 2 Tim. i. 14).

Verse 10.—"If Christ dwell in us by his Spirit, though our bodies must die because of the principle of corruption which sin introduced, yet our spirits—our souls—shall enjoy eternal life, because of the justification which Christ has wrought for his servants; nay, if we grieve not the Spirit, so as to drive him from us, he that raised Christ from the dead shall not only restore our regenerated souls to everlasting felicity, but shall change and quicken our corrupt and mortal bodies also, to a state

12 Therefore, brethren, we are debtors—we owe our obedience—not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die *eternally*; but if ye through the Spirit do mortify the deeds of the body, ye shall live—*shall enjoy everlasting life*.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received a spirit of bondage—a *slavish spirit*—again, that ye should fear; but ye have received a spirit of adoption—a *spirit becoming sons*—whereby we cry, Abba, Father—*whereby we are*

of immortality and glory (2 Cor. iv. 14; 1 Pet. iii. 18; Ezek. xxxvii. 9, 10).

Verses 12, 13.—We are debtors—bound by the obligation of our baptismal covenant—bound, by every consideration of interest as well as duty, not to submit to the dominion of the flesh, to lust and sordid appetite, to pride, or covetousness, or ambition, or envy, or revenge, for if these rule in us, we shall die the ghastly death of the soul, and have to endure the reproaches of conscience, through the shame and horror of a sad eternity. No! our obligation is to comply with the teaching of the Spirit, and by his aid to mortify the deeds of the body, and to attain to a state of holy living and habitual sanctity here, so shall we enjoy a life of glory hereafter (Col. iii. 4, 5).

Verses 13, 14.—The work of the Holy Spirit is first to open our hearts, so that they may let in and apprehend the light of divine truth propounded to us, and, by persuading us to embrace it, to beget divine knowledge and faith in our minds, to soften our hearts and subdue our affections into a willing compliance with that which is good and pleasing to God, cherishing all pious and holy inclination in us, reverence to God, charity to men, sobriety and purity—these effects together, illumination of our minds and sanctification of our affections, constitute that work which is styled the regeneration, renovation, or new creation of a man—putting off the old, putting on the new man; nor does he only alter our dispositions, but also directs and governs our actions—as we live by him—have a new spiritual life implanted in us—so we walk by him, by his continual guidance and assistance—he reclaims us from sin and error, supports

and strengthens us in temptation, and enables us to mortify the flesh and keep it in subjection, and particularly guides and quickens us in devotion, helping us to approach unto God with fit dispositions of love and reverence and humble confidence, as to a gracious father (John i. 12; 1 John iii. 1, 2).

Verses 15.—“But ye have received a spirit of adoption.” “The reception of a believer into the privileges and advantages of Christianity, is termed the making him a son—adopting him into God’s family—giving him the title and the quality of God’s child, the internal disposition of soul and liberty of access suitable to this relation; ‘to as many as received him,’ says St. John, ‘he gave the power to become the sons of God, even to them who believed in his name;’ and again, ‘behold what manner of love the Father hath given us, that we should be called the sons of God;’ and St. Paul (Gal. iii. 26), ‘ye are all sons of God, by faith in Christ Jesus,’ that is, by embracing Christianity; thus we receive the spirit of adoption, whereby, in our prayers, with humble affection, according to our Saviour’s instruction, we address God as our Father. The Jews of old feared God as a severe Lord, strict in his commands, abundant in threatenings, angry in his executions, terrible in his name, his majesty, and his appearance, dreadful unto death, and this the apostle calls the spirit of bondage or of a servant; but we have not received that spirit unto fear, not, at least, unto a servile fear; but the spirit of adoption and of filial fear we must have; God treats us like sons; he keeps us under discipline, but designs us to the inheritance, and his government is paternal, his discipline merciful, his conduct gentle, his Son is our

enabled to address God with the undoubting trust of beloved children.

16 The Spirit itself beareth witness to our soul that we are children of God;

brother, and our brother is our Lord, and our judge is our advocate, and our priest hath felt our infirmities, and, therefore, knows how to pity them, and he is our Lord, and, therefore, can relieve them, and from hence we have the affections of sons, so that a fear we must not have, and yet a fear we must have; good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishonest. Those men fear God unreasonably, and speak no good things of his name, who say that he commands us to observe laws which are impossible—who think that he will condemn innocent persons for errors of judgment, which they cannot avoid—who think that God will exact the duties of a man by the measures of an angel, or will not make abatement for all our pitiable infirmities; filial fear makes men reverent and obedient, but that fear is unreasonable, servile, and unchristian, that ends in bondage and servile affections, scruple and trouble, vanity and incredulity, superstition and desperation. We must, with cheerfulness, rely upon God's goodness for the issues of our souls and our filial interests, but this expectation of divine mercy must be in the way of piety; "commit yourselves unto God in well doing, as unto a faithful Creator" (1 Pet. iv. 19); if we fear God as an enemy, an enemy of our sins, and of our persons for their sake, as yet this is but a servile fear, but if this servile fear make us desire to be reconciled to God, that he may no longer stay at enmity with us, it may be the inlet to repentance, and first step of our conversion; as yet there is no union with God, nor adhesion to Christ—no similitude or conformity to the great instrument of our peace, our glorious Mediator, but, by the grace of the Holy Spirit, we may pass from this fear into carefulness, and from this carefulness to love, and from love to diligence, and from diligence to perfection, and the enemies shall become servants, and the servants adopted sons, and pass into the society and participation of the inheritance of Jesus."—Taylor. Abba, Father! perhaps to express more feelingly the child-like trust which pervades the mind of the believer, in his addresses to the throne of

grace, the apostle employs the Syriac term, Abba, in which his infant tongue was taught to lisp the name of Father (Gal. iv. 5, 6).

Verse 16.—"The Spirit itself beareth witness to our souls." It is a great part of the Spirit's office to assure us of God's love and favour (chap. v. 5), and that we are his children—to confirm us in the hope of our everlasting inheritance—we feeling ourselves to live by him, to love God and goodness, to desire and delight to please God, are thereby raised to trust that God loves and favours us, and that he having, by so authentic a seal, ratified his word and promise, having already bestowed so sure a pledge, so precious an earnest, so plentiful first-fruits, will not fail to make good the remainder designed and promised us of everlasting joy and bliss; thus, by the fruits which he produceth, by godly dispositions and a holy life, he testifieth to our souls that we are the sons of God (1 John iii. 9). "Some speak," says Horsey, "of the action of the Holy Ghost upon their minds as something of which they have an immediate and distinct perception independent of the testimony of conscience—something which they know by what they feel to be the internal operation of the Spirit; this is a bewitching doctrine, which may easily steal upon the unwary—upon men of a sanguine temper and of a weak judgment, because it seems to open a new source of comfort. But this persuasion is not of him that calleth us—it is visionary and vain. We have the express declaration of him that sends the Spirit into the hearts of his disciples, that its operation is no otherwise to be perceived than in its effects—'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it came, or whither it goeth; so is every one that is born of the Spirit;' no greater certainty of the Spirit's operation would arise from the feeling these enthusiasts describe, were it real, than conscience can afford without it, for of the reality of this, as of every internal feeling, conscience is the judge—a perception of the mind distinct from the perception of conscience, is an absurdity—

17 And if children, then heirs; heirs indeed of God, and joint-heirs with Christ, seeing that we suffer with him, that we may also be glorified with him.

18 For I reckon that the sufferings of this present time are not worthy to be compared

with the glory that shall be revealed to us *hereafter*.

19 For the earnest expectation of the creature—*of mankind*—waiteth anxiously for the manifestation *in glory* of the sons of God.

20 For the creature—the *human race*—was made subject

it is something to be internally perceived otherwise than by the faculty of internal perception—it is vain to allege God's power for the production of such feelings; no power can effect impossibilities; if that internal feeling were real, it would be new matter for conscience, but would add nothing to the security of our present condition, or to the certainty of our distant hopes. Conscience attesting that the life is innocent, and the heart sincere, faith draws the conclusion that this upright heart and blameless conduct is the work of the Holy Spirit of God, and thus in the sensible effect of a reformed life and regenerate mind it discovers a token of God's present favour. That any internal impression felt in the conscience, to which enthusiasts pretend, should be from God's Spirit rather than from any other agent, would still be a conclusion to be made by faith, and by what sign could faith discern between the divine Spirit and any other spirit but by those good works which the divine Spirit claims as his proper and his constant fruits? The ground of the Christian's hope would still be the conclusions of faith from the testimony of conscience, but no internal feeling, other than the consciousness of holy habits and dispositions, could be interpreted by a true and enlightened faith as a part of the Spirit's sanctifying influence." Should a man hear a voice from heaven, or see a vision from the Almighty, to testify the love of God towards him, yet surely it were more desirable to find a revelation arising from the centre of his own soul in the real impressions of a godlike nature upon his spirit, and thus to find the foundation and beginning of heaven and happiness within himself—it were more desirable to see the crucifying his own will, the mortifying of the mere animal life, and a divine life rising up in the room of it, as a sure pledge and earnest of immortality and

happiness; the very essence of which consists in a perfect conformity and cheerful compliance of all the powers of the soul with the will of God (1 John v. 9, 10).

Verse 17.—"We suffer with him, that we may also be glorified with him." Having stated the blessedness of which believers are made partakers, as children adopted into God's family, and renewed by his grace, the apostle, in order to meet an objection that might be raised against the reality of that blessedness from the tribulations, in this life, to which the early converts were even peculiarly called, reminds them that in their afflictions here below they were but conformed to him who was, emphatically, "a man of sorrows," and this that they might hereafter be conformed to him in glory; "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" for the promise is sure, if we have died with him, to the world and the flesh, we shall also live with him, in joy and glory—"if we endure with patience, we shall also reign with him" (2 Cor. iv. 17, 18; 2 Tim. ii. 11; Rev. iii. 21).

Verse 20.—"The creature"—that is, man—"was made subject to vanity"—to decay and death—"not willingly"—not of his own choice—for he instinctively shrinks from pain and dissolution, but because of the appointment of God, who ordained that, in the day of his transgression, he should become subject to death (Gen. ii. 17). But he was not left without hope; while he dwells in a vain shadow, and feels the hollow and deceptive nature of this world's happiness, he also feels a longing after immortality, and clings to a hope, however vague and mingled with fear, of deliverance from the bondage of corruption; the consciousness of being made

to vanity—to decay and corruption—(not willingly—not of its own choice—but by the appointment of him who hath subjected it thereto—that is, of God) in hope

21 That the same creature also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

22 For we know that from the fall of Adam until this present time, the whole creation—the whole human race—groaneth and travaileth in pain alike.

23 And not only so—not only is this true of men in gene-

ral—but ourselves also, who have the first-fruits—the choicest gifts—of the Spirit, even we ourselves groan within ourselves, waiting for the fruit of our adoption, to wit, the redemption of our body from death.

24 For as yet we are saved only in hope—our salvation is a thing hoped for—but hope which is seen is not hope, for what a man seeth why doth he yet hope for?—his hope is become reality.

25 But when we hope for that which we see not, then do we with patience wait for it.

subject to vanity cankers, like a worm in the bud, all earthly enjoyments, and makes the whole human race to travail in pain until they realise the Gospel promise of an eternal inheritance: the Christian, although he also groans, waiting for the adoption, yet has a heaven-implemented hope, which the world neither gave nor can take away; there is for him not only the earnest looking for that better country, which makes the life that now is appear like the parched desert to the weary traveller, but also a cheerful and confident expectation, combined with his views of eternity (Gal. v. 5; I Thess. i. 10).

Verse 21.—“Into the liberty of the glory of the children of God.” “As the saints and angels in heaven cannot choose but love God, and yet the liberty of their choice is not lessened, so shall our will be most free and perfect in its operation, when it pursues good with so clear election that the contrary evil cannot come into dispute; such is the liberty of the sons of God; it is a holy and a joyful captivity to the Spirit; the will delights in the chain which draws it to God; thus when the Son of God has made us free we are free as princes, and the law is a law of liberty, and his service is perfect freedom, and the more we are subjects the more we shall reign as kings, and Christ's yoke is as feathers to a bird; they that dislike

this subjection love the licence of outlaws, not the liberty of children.”—Taylor.

Verses 22 to 24.—“For we know that the whole creation groaneth and travaileth in pain,” &c. We know that in every age and nation of the world men have felt, and to this hour feel the wretchedness that flesh is heir to; groan under the burden of sin and misery, and labour, with the pangs of earnest desire, for that deliverance which is so much needed; nay, even we ourselves, the followers and ministers of Christ, who have been blest with the choicest gifts of God's Spirit, we, though delivered from slavish fear, and assured of God's favour, still have many sufferings and sorrows to endure, trials sent to wean us from the vanities and affections of this world, and to create in us strong desires of heaven; we also groan under the burden laid on us, and long for the time when we shall be with Christ, and our bodies shall be delivered from corruption, and made like to his glorious body, and we shall possess the inheritance of adopted sons, for as yet we hope indeed, but enjoy not, we must be content to wait until this earthly tabernacle be dissolved before we receive the end of our hope, the salvation of our souls, in the resurrection of the dead; then shall hope become reality, and longing be changed into fruition (Phil. i. 21–24; 2 Cor. v. 5, &c.).

26 Likewise the Spirit also helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered—*cannot be embodied in words.*

Verse 26.—"The Spirit helpeth our infirmities." The Holy Spirit teaches us how and what to pray, gives us zeal and holy desires, and makes intercession for us; our prayer, prompted by the Spirit, is presented to the Father, through the mediation of the Son, then why should we fear to miscarry? whether we shall obtain this or that petition we may not be confident; but of this we may be most assured, that we shall be the *better* for our prayers, and that which the Lord knows to be most expedient shall be preferable to the best that we can imagine. When God tries us with afflictions, whether of mind or body, the weakness of our nature shows itself in fretfulness and repining and undutiful murmuring against the appointments of his providence, and all our care is to be freed from present trouble, and if we pray at all it is only for immediate deliverance, at any rate, and all this, because we know not what to pray for as we ought, for our truest happiness does not consist in freedom from trouble so much as in patience and resignation and noble endurance; we are not so truly blest when God has changed our sorrows into ease and delight, as when he calls forth from them the exercise of virtues becoming our profession; and the Holy Spirit helps our infirmities, comforts our afflictions, and enables us to bear the burdens laid on us, by teaching us to trust in our heavenly Father's love. If ever the worldling prays, it is for those things which the world admires, for wealth, or honour, for strength, or beauty, or length of life, which, if we have not grace to use them to God's glory, will prove a curse rather than a blessing; and such are his petitions, because he knows not what to pray for as he ought; far different are the aspirations of those who are taught by the Spirit of God; they are content to leave all to his ordering, and to every petition add, "Thy will be done," "Not as I will, but as thou wilt." Perhaps the triumph of

27 But he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 Moreover we know that all things work together for

the Spirit over the flesh, and the power of the Holy Ghost are never more clearly exhibited than in the Christian's conquest over the irritability and fretfulness attendant upon painful and lingering disease; then, indeed, the Spirit helpeth his infirmities, and maketh intercession for him in groanings which mortal tongue cannot embody in words, but which he that searcheth the heart can interpret, and knows to be according to his will; they that pray from custom only, and with unwillingness, give a great testimony that they have not the Spirit of Christ (John xiv. 16-27).

Verse 28.—"All things work together for good to them that love God," &c. What comfort should those words inspire into the soul of the faithful Christian! What fortitude to perform his duty bravely! Whether adversity try his patience, or prosperity his humbleness of mind, he knows that all things work together for the good of those that love God—that one word (*συνεργει*, work together) 'co-operate' is fraught with precious meaning; it implies that however irregular or accidental the course of events may seem to our feeble apprehensions, the welfare of those that love God is in no wise dependent either upon blind chance, or upon surd fatality—but all things, whether they be the senseless elements of nature, or the capricious wills and headstrong passions of men, or the malice of the spirits of darkness, all, however apparently free and independent, are controlled and overruled by an all-wise and all-powerful mind, and shaped to one gracious result, the good of those that love God, for such are called according to his eternal purpose of separating unto himself, from among Gentiles as well as Jews, a holy people, devoted to his service, and filled with his love (Psalm cxix. 67, 71; xxxiv. 7, &c.). "Whatsoever God hath revealed, in general, concerning election, concerns all persons within

good to them that love God, who are the called according to his purpose;

29 For whom he foreknew, he also predestinated to be conformed to the image of his Son,

the pale of Christianity; he hath conveyed notice to all Christian people that they are the sons of God, that they are the heirs of eternity, co-heirs with Christ, partakers of the divine nature, meaning that such they are by the design of God, and the purposes of the manifestation of his Son. The election of God is asserted in Scripture to be an act of God, separating whole nations and rejecting others, in each of which many particular instances there were contrary to the general and universal purpose; and of the elect nations many individuals perished, and many of the rejected people sat down with Abraham and Isaac and Jacob, in the kingdom of heaven; and to those persons to whom God was more particular, and was pleased to show the scrolls of his eternal counsels, and to reveal their particular elections, as he did to the twelve apostles, he showed them wrapped up and sealed; and to take off their confidences or presumptions, he gave proof, in one instance, that those scrolls may be cancelled, that his purpose concerning individuals may be altered by us, and therefore that he did not discover the bottom of the abyss, but some purposes of special grace and indefinite design—for Judas was one of the twelve of whom Christ declared that they should sit on twelve thrones, judging the twelve tribes of Israel (Matt. xix. 28; Luke xxii. 30). He had a throne allotted for him, his name was written in the book of life, and a sceptre and crown deposited for him; we must not judge of Christ's meaning by the event, since he spake these words to produce in them faith, comfort, and joy in the best objects—it was a sermon of duty as well as of comfort; yet Judas never sat upon the throne—his name was blotted out of the book of life, and no man's final state is so clearly declared miserable and lost; it follows that the election of holy persons is a condition allied to duty; absolute and infallible in the general, and supposing all the dispositions and the requisites concurring, but fallible in the particular, if we fall off from the mercies of the covenant, and prevaricate the conditions. If in persons so eminent and privileged their final state was contingent on their performance of duty, we, to whom no

such greatness of spiritual eminence is attached, are not to judge of our final condition by discourses relying upon God's secret counsels and predestinations of eternity; but to work out our salvation with fear and trembling. All the confidences the Spirit of God hath created in the elect, are built upon *duty*; 'we know that we have passed from death to life, because we love the brethren' (1 John iii. 14); that is, the performance of duty is the best consignment to eternity, and the only testimony God gives us of our election, and we are to make our judgment accordingly. We all know we do less than our duty, and we hope that God makes abatement for human infirmity; but we have only a few rules to judge by, and they not infallible in themselves, and we still more fallible in the application of them, so that all the interval between our losing baptismal grace and the day of our death, we walk in a cloud. Many believe themselves to be in a state of grace, and are not; many are in the state of grace, and are infinitely fearful they are out of it—every step of returning to God may reasonably add one degree of hope, till at last it come to the certainty and top of hope; but concerning recent converts, in whom the habit of sin is not quite extinct, and newly-lapsed persons, we find the Spirit of God speaking with clauses of restraint and ambiguity (Matt. xxiv. 13; Rom. xi. 20; 1 Cor. x. 12; Phil. ii. 12; Rev. iii. 11). St. Paul himself had to fight against his own disobedient appetite, lest he should become a castaway (1 Cor. ix. 26, 27); and since Adam fell in paradise, and the angels fell in heaven itself, stumbling at the very jewels which pave the streets of the heavenly Jerusalem; and in Christ's family one man for whom his Lord had prepared a throne, turned devil, our security cannot be without danger and uncertainty."—Taylor. (See chap. ix. 15; xi. 22.)

Verse 29.—"For whom he foreknew he also predestinated to be conformed to the image of his Son;" that is, the purpose which God by his prophets announced of old, he has now in the fulness of time accomplished, by calling to himself from

that he might be the first-born among many brethren.

30 Moreover whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we then say

to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing

all nations a chosen generation, a royal priesthood, a holy and peculiar people, to show forth his praise (Eph. i. 5). While his creatures endowed with intellectual and moral faculties to discern and choose between good and evil, and free to follow the dictates of their will, have been pursuing their respective courses of wayward folly, or bold impiety, or faithful though imperfect obedience to his laws, in the divine foreknowledge the issues were already certain, and the decree of his providence has been framed in accordance thereto, and all will result in his glory and the good of those that love him. The counsels of God are inscrutable to us except as he is pleased to reveal them, but we can easily conceive that his foreknowledge of future events no more impedes the liberty of man's will, than our own foreknowledge that a good man of whose honesty we are well assured, will not steal, or that one whom we know to be malicious will speak ill of his neighbour when occasion offers, affects the liberty of the individual in either case; in fact, our foreknowledge of a man's conduct in any particular case, far from implying a restraint upon his liberty, is founded upon the supposition that he is perfectly free to follow his inclinations. (See Archbishop Whately's "Essays on some of the Difficulties in the Writings of St. Paul"—Essay on Election.)

"That he might be the first-born among many brethren." Our Lord, by assuming our nature, became the first-born among many brethren, for God sent forth his Son made of a woman that we might receive the privilege of being made sons; that we might be created anew after the image of God, in righteousness and true holiness; by assimilation to him we become his brethren, and are God's children, adopted into his heavenly family, renewed by his grace, and destined to a participation of his glory (Heb. ii. 10, &c.).

Verse 30.—The chief acts of God towards those who shall be saved being here recited in order, and sanctification not mentioned in the series, it is probably included in the last term (*εδοξαστε*) "glorified;" those who have received the adoption of sons, and been made partakers of the divine nature, in the progress of the Spirit's work are transformed more and more into the image of God, and heaven itself seems to rise upon the horizon of their souls, chasing away every gloomy thought, so that their state of glory may be said to have commenced before this world has passed.

Verses 31, 32.—"What, then, shall we say to these things?"—what room can there be for denying or for doubting, after such an amazing display of divine love? He that would part with his own—his beloved—his only-begotten Son, from his bosom and the embraces of eternity, and give him over to a shameful and a cursed death for us, must have loved us indeed with a mighty love; it cannot be doubted that he will bestow on us all things else that we need, whatever we can reasonably desire, or will be good and fit for us.

Verse 33.—"Who shall lay any thing to the charge of God's elect?" It is the Son of God that has satisfied divine justice for us, and God hath acknowledged satisfaction done to his justice by discharging our surety from the prison of the grave—since, then, he hath, in a manner so signal and so manifest, demonstrated his favour to our substitute, there can be no further enmity against us—no fear of any displeasure remaining. Our justification and absolution are ascribed rather to Christ's resurrection than to his death, inasmuch as, although his death was the ground of bestowing them, it was his resurrection that was the clear pledge and full security of our acquittance, demon-

to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is also risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us—*cause us to depart*—from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written (*for we may apply to ourselves the words of the psalmist concerning the*

saints of old, Ps. xlv. 22), "For thy sake we are killed all the day long, we are accounted as sheep for the slaughter."

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is manifested in Christ Jesus our

strating that he had dissolved the tyranny of death, and with his natural raised also his mystical body; with him each faithful member of his church was restored to life, rescued from the bondage of corruption, and raised to immortality (chap. iv. 25).

Verse 34.—"Who is even at the right hand of God, who also maketh intercession for us." "Seeing our Lord hath offered a well-pleasing sacrifice for our sins, and doth at God's right hand continually renew it, by presenting it unto God, and interceding with him as our priest and advocate for the effect of it, that is for our pardon and the acceptance of our persons, for the bestowing of all benefits and blessings upon us, pleading our cause, presenting our supplications, interposing his favour and authority in our behalf (1 John ii. 1, 2), in the golden censer at the golden altar offering up the incense of our prayers perfumed and consecrated by his hand; what, supposing us qualified for mercy, can hinder us from obtaining it, and whatever else is needful or conducive to our salvation?"—Taylor. (Psalm cx. 1; Heb. i. 3.)

Verse 35.—"Who shall separate us from the love of Christ?"—what shall cause us to relinquish our *trust* in love so amazing?

Verse 36.—He applies to the suffering

church the words which the psalmist had spoken of the persecuted saints of old in Psalm xlv. 22.

Verse 37.—Over the deadliest hostility that the world can exercise against us we are more than conquerors—we are triumphant—through the grace of him that loved us; our Lord has procured for us hopes that raise our minds and affections above it, objects of desire far beyond it—comforts that satisfy and cheer our hearts without it—that sustain our spirits against all its terrors, its assaults, its persecutions—through him we neither love it, nor fear it, nor value it, but contemn it, as a thing unworthy of us and below us.

Verses 38, 39.—"For I am persuaded that neither death, nor life," &c. The apostle collects whatever is terrible, sublime, attractive, or powerful in nature into one grand assemblage, and declares that all united shall not be able to cause the believer in Christ Jesus to abandon his trust in his master's love. All the good we have—all that we can hope for, is derived from God's love; by his love it is that we receive Jesus Christ, and the Holy Ghost, and adoption and the inheritance of sons, and pardon of our sins, and a divine nature and the grace of sanctification, and peace within, and certain expectation of glory. What should tempt us, then, madly to spurn from us the love

Lord—*shall cause us to abandon our trust in such amazing love.*

CHAP. IX.

1 I SAY the truth as a servant of Christ, I lie not, my conscience also *enlightened* by the Holy Ghost bearing me witness,

2 That I have great sorrow and continual anguish in my heart.

3 For I could pray that I were myself a devoted thing, and separated from Christ for the sake of my brethren, my kinsmen according to the flesh;

4 Who are Israelites; to whom belong the adoption to

of him who, when we had provoked him exceedingly, sent his Son to die for us! who so desires to pardon and save us, that he has appointed his holy Son continually to intercede for us! If we consider the condition of the persons to whom this epistle was addressed, and the trials to which they were exposed; living at Rome, in the reign of Nero—having to endure the estrangement of friends, and the persecution of enemies—seeing the most eminent of their number perhaps dragged to death in its most ghastly forms—we shall better understand how appropriate and how welcome were those words of consolation in which the apostle reminds them of the faithfulness of God, and of his unchangeable purpose, if they loved to the end, to reward them with a crown of life; and we shall follow, with a juster feeling of its grandeur, his beautiful strain of triumphant piety as it swells into the sublime burst of exultation with which the chapter closes.

CHAP. IX.

Verses 1 to 3.—The intimation which St. Paul had just given, that God was now fulfilling his eternal purpose of calling, from among *all* nations, a chosen generation, who should serve him in holiness, although fraught with comfort to the suffering church, was likely to be but little acceptable to the Jews; and the plainer avowal, which he was about to make, that there was no longer any difference, with respect to religious privileges, between Jew and Gentile, and that the Jews who rejected Christ were to be themselves rejected of God, would probably be highly offensive to them, to soothe the irritation and disarm the prejudices thus likely to be excited against the truth, the apostle makes a very impassioned protestation of

devoted love to his countrymen, and willingness to undergo any evil for their sake, a protestation amply confirmed by his life, and in making which he only followed the example of Moses, who prayed that his name might be blotted out of God's book, rather than he should behold the punishment of his people (Exod. xxxii. 32). With respect to this expression of the apostle's feeling, Jeremy Taylor remarks, "We may innocently suppose it better, and wish rather that we should perish than our nation, for such wishes always are ineffective, and produce nothing but rewards of charity and a greater glory; and the holy Jesus himself, who only could be, and was effectively accused to save us, got by it an exceeding great and mighty glorification; and St. Paul did himself advantage by his charitable devotion for his countrymen; but since God never puts the question to us, so that we or our nation must be damned, he having fixed every man's final condition upon his own actions, in the virtue and obedience of Christ, if we suffer ourselves to be damned indeed for God's glory, or our brethren's good, we spoil the duty, and ruin ourselves." The words of the apostle, however, imply nothing more than willingness to submit to the greatest temporal affliction for the sake of his brethren.

"My kinsmen according to the flesh." Though all men are to be regarded as our brethren, the people of our own blood have a right to our tenderest affections.

Verse 4.—It is almost superfluous to call attention to the admirable skill with which the apostle here appeals to the best feelings both of Jews and of Gentiles, and while he endeavours to abate the prejudices and conciliate the kind regards of the former, tries to awaken also the sympathies

be the sons of God, and the glory of God's visible presence, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as regards his human

nature is the Christ sprung, who is over all, God blessed for ever.

6 But *my sorrow is* not as though I thought that the word of God has failed to be fulfilled, for all they that are sprung

of the latter in their favour, not only by his warm expression of love to his countrymen, but by an unadorned recital of the many just claims to the reverence of mankind which they indisputably possessed, whom God had distinguished above all nations by such noble privileges—1st, who bore the illustrious name of Israel (John i. 47; Phil. iii. 6); 2nd, who had been honoured with the title of God's adopted children, even his first-born (Exod. iv. 22; Deut. vii. 6; xiv. 1); 3rd, among whom the majesty of God had dwelt in visible glory (Exod. xlii. 21; xxv. 22; xl. 34); 4th, with whom God did twice enter into covenant, first, by the mediation of Abraham, and next, by that of Moses; 5th, to whom God himself gave laws written by his own hand (Exod. xx; Psalm cxlvii. 19; Deut. iv. 5, 6); 6th, to whom he prescribed a holy service and ceremonial of religion, when the rest of mankind were sunk in degrading idolatry; 7th, whom he encouraged with promises of blessing and rest in Canaan, a type of another and a heavenly inheritance; 8th, who can claim the patriarchs Abraham and Isaac and Jacob for their ancestors; 9th, and, loftiest privilege of all, of whom the Christ, the promised Redeemer of the world, has assumed the nature of man; he who was from eternity God over all, the Supreme God, blessed for ever, the blessed one, which is the special attribute and title of God (John i. 1, &c.).

Verse 5.—"Who is over all, God blessed for ever." "Here," says Bishop Pearson, "St. Paul has not only called Christ God over all, but has also added the title of 'blessed,' which, of itself, elsewhere (Mark xiv. 61) signifieth the Supreme God, and was always used by the Jews to express the one God of Israel; wherefore, it cannot be conceived St. Paul should write unto the Christians, most of whom then were converted Jews or Proselytes, and not only give unto our Saviour the name of

God, but also add that title which they always gave to the one God of Israel, and to none but him, except he did intend they should believe him to be the same God, whom they always, in that manner, and under that notion, had adored. As, therefore, the apostle speaketh of "the God and Father of our Lord Jesus Christ, who is blessed for evermore" (2 Cor. xi. 31)—of "the Creator who is blessed for ever" (Rom. i. 25); and thereby doth signify the Supreme Deity which was so glorified by the Israelites; and doth also testify, that we worship the same God under the Gospel, which they did under the law, so doth he speak of Christ in as sublime a style—"who is over all, God blessed for ever. Amen," and thereby doth testify the equality or rather identity of his deity."

Verse 6.—The apostle proceeds to show that there was no reason for surprise or disappointment at the rejection of the unbelieving Jews, and calling of the Gentiles, as if such a proceeding were inconsistent with God's Word, seeing that although the Jews depended much on their descent from Abraham, as a ground of acceptance with God, yet the promise of God's special favour had been limited to the stock of Isaac, to the exclusion of the rest of Abraham's children, as we find it recorded in Gen. xvii. 21; and, again, in a very remarkable manner, the younger of Isaac's sons had been selected to succeed to the inheritance to the exclusion of his elder brother, Esau, the election of the party preferred having, in neither case, been grounded on any merit of theirs, either recorded or foreseen, but flowing altogether from the free grace of God, who pointedly declared to Moses, that he dispenses his gifts according to his own good pleasure; whether these gifts shall prove blessings or curses must depend on the use that is made of them; it might be said, that Isaac, as the son of a lawful wife, was

from Israel these are not the Israel of God to whom the promise belongs;

7 Neither because they are the seed of Abraham are they all children of God; but in Isaac, saith the scripture, shall thy seed be called;

8 That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.

9 For this word, "At this time *next year* will I come, and Sarah shall have a son," is a word of promise, *limiting the promised blessing to the progeny of Sarah.*

10 And not only so—not

only was there this limitation to the son of Sarah—but Rebecca also having conceived twins by one husband, Isaac our father,

11 The children in fact not having been yet born, nor having done anything good or evil, that the purpose of God as regards the election of one in preference to the other might remain steadfast—*might be proved to be—not* in consequence of their works, but of the free grace of him that calleth *whom he will*,

12 It was declared to her, "The elder shall serve the younger;"

13 As it is written by the prophet (Mal. i. 2, 3), "Jacob

preferred to Ishmael, who was born of a concubine, but in the case of Jacob and Esau no such difference subsisted; the inference is obvious, that if God thus set aside some among the descendants of Abraham, and bestowed his favour upon others according to his own good pleasure, he might equally set aside those who rejected the Gospel, and might choose others to be the objects of his grace (Isai. lv. 11; Rom. ii. 28, 29).

Verse 7.—"In Isaac shall thy seed be called" (Gen. xxi. 12), that is, "they that descend from Isaac, not they that descend from Ishmael, shall be owned by me for the children of Abraham; in them shall the promised blessings of the covenant come to thee, of them shall the Messiah arise." This was but a confirmation of the promise previously made to Isaac (Gen. xvii. 21).

Verse 9.—"For this word, 'at this time *next year* will I come, and Sarah shall have a son,' is a word of promise;" it implies, that the child of Abraham who should inherit the promised blessing was not yet born; and, therefore, that Ishmael, who was born according to the flesh, that is, in the ordinary course of nature, was not

included in the promise, but that it was *limited* to him who should be born by God's special grace and almighty power (Gen. xviii. 10, 14), the child of faith (Heb. xi. 11, 12; Gal. iii. 26, 29; iv. 28).

Verse 10.—"And not only so"—not only does his appointment of Sarah's son to inherit the blessing, to the exclusion of the other children of Abraham, show that God dispenses his gifts arbitrarily, so far as we can perceive, but still more strikingly is this evinced in the history of Rebecca's sons, between whom, although both of the promised seed, and born of the same parents, and even twins who had lain together in the same womb, yet did he make a signal distinction; and to prove that this distinction was not founded on their works, he declared, before they were capable of good or evil—nay, before they were born—that the younger should be preferred above the first-born (Gen. xxv. 23; Eph. ii. 8, 9).

Verse 13.—"Jacob have I loved, but Esau have I hated" (Mal. i. 2, 3). By these words we are to understand only that Jacob and his posterity were so much more highly favoured than Esau and his

have I loved, but Esau have I hated."

14 What shall we say then?

That there is unrighteousness with God? No; God forbid!

15 For he saith to Moses,

descendants, that the latter, *in comparison*, may be said to have been hated; they had not experienced the numerous mercies vouchsafed to the children of Israel. It is an instance of the strong mode of expression common in the east; thus, in Gen. xxix. 31, when it is said that Leah was hated, it is only meant that she was far less tenderly loved than Rachel, for Jacob, her husband, was a good man, and would not hate his wife (verse 30); and in Luke xiv. 26, when our Lord says, "If any man come to me and hate not his father and mother, &c., he cannot be my disciple," he means not that his disciples should cast off the natural affections of the heart, but that they should be so devoted to him, that no earthly affection should induce them to forsake or to offend him. Although Esau, in early youth, had been profane and reckless, and thereby had irrecoverably forfeited his birthright, yet we have reason to believe that he sincerely repented and was accepted of God; for he was blessed with large possessions and a numerous family, he was cordially reconciled, and acted very generously to Jacob, who had grievously wronged him, and every subsequent act recorded of him is highly to his honour—but his posterity, by their wickedness, incurred God's hatred and were destroyed, as the prophets declare.

Verse 15.—"I will have mercy on whom I will have mercy" (Exod. xxxiii. 19). God dispenses his favours according to his own good pleasure—he bestows privileges on one nation, or on one individual, which are withheld from another, and which neither nation nor individual could claim as a matter of right; but though he distributes his gifts variously, he deals equitably with all; "a God of truth and without iniquity, just and right is he;" to whom much is given, of them will much be required. In his very interesting essay on Election, Archbishop Whately has argued with great force from the analogy of God's dealings with the Jews, as pointed to in the passages here quoted by the apostle, and in other parts of the Old and New Testaments, and also from the analogy of his ordinary dealings with men, that

the calling and election of Christians to the knowledge of the true God is as arbitrary as was that of the Israelites; and as every Jew was called and elected to all the privileges of his nation, so every Christian is called and elected to all the privileges of the Christian church; but as no Jew was chosen to enjoy God's favour, and to enter into the promised land absolutely, but to have the offer of that favour and the promise of that land on condition of his obedience, so no Christian is elected to eternal salvation absolutely, but only to the knowledge of the Gospel, to the privileges of the Christian church, to the offer of God's Holy Spirit, and to the promise of final salvation, on condition of being a faithful follower of Christ. In 1 Cor. x., St. Paul himself draws the parallel for us, and strongly directs our attention to it; he not only always addresses his converts (the very persons whom he congratulates as the called and favoured and elect of God) as if it depended on themselves to avail themselves or not of these offers—to lay hold on eternal life, or to forfeit it by their own neglect—but he also warns them, by the example of the Israelites, against the error of misunderstanding what it was to which they were elected. The great lesson that he draws from the history of the children of Israel is this, "Let him that thinketh he standeth, take heed lest he fall"—that is, let not the Christian, though he is one of God's peculiar and favoured people, as the Israelites were of old, flatter himself that he is chosen, any more than they were, to the absolute attainment of a final blessing, but only to the offer of it, together with the privileges and advantages which will enable him to attain it; let him not doubt that the option is left to him, as it was to them, of securing or forfeiting his ultimate reward. The same system is pursued in the ordinary course of God's providence also; a man's being born to wealth, rank, and power, to a healthy constitution, or to great abilities, does not depend upon himself; but it does depend upon himself whether such advantages will prove a blessing to him, by his making a right use of them, or shall aggravate his condemnation by his abuse of them—there is

"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Exod. xxxiii. 19).

16 Therefore *the blessing* is not at the pleasure of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 Nay further, the scripture saith unto Pharaoh, "Even for this very purpose have I stirred thee up, that I may show my power in thee, and that my name may be declared in all the earth" (Exod. ix. 16).

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

no such distinction *among Christians* as the called and the uncalled, the elect and the non-elect; the *Gospel itself* is a call to all who have heard it; and they who, instead of obeying it, wait for any further call, are deluded by the father of lies. Though all that have been initiated into Christ's Church are arbitrarily elected to this invaluable privilege, their salvation is not arbitrary, but will depend on the use they make of their privileges, those privileges to which all Christians are called, the knowledge of the Gospel, the aids of the Holy Spirit, and the offer of eternal life, privileges of which all are exhorted, but none are compelled to make a right use, and which will prove either a blessing or a curse, to each, according to the use he makes of them. The doctrine that final salvation is represented in Scripture, as resting solely on the arbitrary appointment of God, is deduced from two premises—1st, that election infallibly implies salvation—2dly, that election is entirely arbitrary, whence it follows that final salvation is arbitrary; but though the latter of these premises is true, the former is utterly false, and contrary to the whole analogy of the Old Testament and of God's ordinary dealings, and contrary also, to the general tenour of St. Paul's exhortations to his converts. (See Whately's "Essays on Difficulties in the Writings of St. Paul," from which this note has been collected.) "It is observable that the apostle, arguing here with the Jews, to vindicate the justice of God, in casting them off from being his people, uses three sorts of arguments; the first is the testimony of Moses, of God's asserting this to himself by the right of his sovereignty; and this was enough to stop the mouths of the Jews; the second, from reason (verses 19–24); and the third, from his predictions

of it to the Jews, and the warning he gave them of it beforehand (verses 25–29)."—Locke.

Verse 16—Seems to allude to the history of Jacob and Esau; neither the wishes of Isaac nor the exertions of Esau in the chase were of any avail, because God had purposed to bestow the blessing upon Jacob.

Verse 17.—"The Scripture saith unto Pharaoh"—that is, God, as recorded in Scripture, saith unto Pharaoh (Exod. ix. 16)—while kings and conquerors are indulging their passion or their pride, they are unconsciously fulfilling the purposes of a higher power, which, without diminishing their responsibility as moral agents, controls and overrules their actions, bringing good out of their evil deeds, so that they may be said to have been stirred up and called into action for the purpose of illustrating his glory—thus Jehovah called to the Assyrian to be the rod of his anger (Is. x. 5) for the chastisement of a people that had provoked him, although the tyrant meant not so, neither was God in his thoughts; and when he had executed the divine will upon the offending nation, he was himself punished for the pride of his heart, which gloried in his own strength and wisdom, as if to them alone he was indebted for success. Thus, also, God stirred up and called by name, Cyrus, who knew him not, to release his captive people and rebuild their city (Is. xlv. 28); and thus, while Pharaoh was indulging his pride and hardening his heart against the plainest manifestations of divine will, he was only giving occasion for more signal displays of God's awful power, and is, therefore, said to have been stirred up for that purpose.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?

21 Hath not the potter power

over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, though willing to show his anger, and to make known his power in *the punishment of sin*, yet endured with much long-suffering the vessels of wrath fitted for destruction;

Verses 18 to 21.—We may not so interpret any passage of Scripture that it shall be contradictory to the clear meaning of any other, or, indeed, to any certain truth. Now, nothing is more certain than that God neither causes any man to sin, nor takes pleasure in any man's wickedness, but, on the contrary, is holy, just, and good, the enemy of all sin; when, therefore, he is said to harden a man's heart, the meaning probably is that by his forbearing to punish, the man is tempted to persevere in a wicked course instead of being softened to repentance; divine wisdom, indeed, has so framed the laws that regulate human thought and conduct, that every evil act has a tendency to produce a vicious habit, and by long custom the mind may be so set and hardened in vice that nothing less than a miracle of divine mercy shall reclaim it, but such a hardening of the heart, although the result of laws divinely established is far from lessening the guilt of the wicked, for the effect of habit is familiarly known to all mankind, and was designed to be ancillary to virtue, and it is only by a perversion of the divine purpose that it is rendered subservient to vice. It was through the force of evil habit, no doubt, that the heart of Pharaoh was hardened; the sinister advice, perhaps, of his sycophants inflaming the obstinacy and the pride habitual to a despot, and leading him to spurn the warnings that would have saved him from destruction. To the unbelieving Jews, or any others disposed to murmur against God and arraign the justice or the goodness of his dispensations towards them, by asking why he should find fault with them since nothing happens without his permission, the apostle repeats the reply of Isaiah xlv. 9, to a like cavil, put forward by the unbelievers of his time, "Who art thou that

repliest against God?" We can form but a faint and very inadequate conception of the perfections of Almighty God, nevertheless, we behold in his government of the world evidences of wisdom and goodness abundantly sufficient to call forth the adoration of the coldest heart; but even though we were unable to discern the wisdom or goodness of any act of his government, it were the height of folly and presumptuous rashness in creatures of such feeble powers and such limited knowledge, to cavil at what its Creator, a being of infinite perfection, has ordained; and it would be a very sufficient answer to our objections, to say, with the apostle, "Nay but, O man! who art thou that repliest against God?" The potter has not such absolute power over the substance he moulds to whatever use he may deem proper, as the Creator has over his rational creatures; the only limitation to the exercise of God's almighty power being that which is prescribed by his infinite holiness, wisdom, and goodness.

Verse 22.—But, in addition to that sense of our own incompetent judgment, and of his infinite perfections which should restrain the licence of our cavils, we may further vindicate God's everlasting justice, nay, his admirable clemency towards his creatures; for what, if God, although his anger was provoked, and he was willing to make bare the arm of his power against the guilty, yet forbore to strike, and with much long-suffering endured their provocation, for the merciful purpose of affording them time and means of repentance, that they might escape the stroke of final vengeance; or, if neither the warnings of his providence, nor the means of grace, abundantly bestowed, should awaken them to repentance, then, when they had proved

23 That he might also make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Hosea, "I will call them my people

themselves vessels of wrath, thoroughly fit and prepared, or (as the prophet Jeremiah expresses it, Jer. xii. 3) "sanctified" for destruction, they might fall by a more signal punishment, just victims to divine severity, while, on the other hand, those who should listen to his overtures of mercy, and trust in his gracious promises, who are here styled vessels of mercy, should be made to experience the riches of his glory, and be included in that society, called from all people, nations, and languages, which he had from the beginning prepared and announced his purpose of establishing (chap. ii. 4). The difference in the form of expression adopted by the apostle, in speaking of the vessels of wrath and of the vessels of mercy, has been remarked by many, and is deserving of special notice. While the vessels of mercy are prepared *by God* for glory, the vessels of wrath are fitted, *it is not said by God*, for destruction; fitted surely by their own wickedness, and the malice of the devil. With this passage of St. Paul compare the words of our blessed Lord, in St. Matthew xxv. 34, 41, describing the final judgments that shall be pronounced upon the righteous and upon the wicked; "Then shall the king say to those upon his right hand, Come, ye blessed of my Father, inherit the kingdom *prepared for you* from the foundation of the world; then shall he say to those on the left hand, Depart, from me, ye cursed, into that everlasting fire prepared for the devil and his angels;" in the case of the righteous he says, "Ye blessed of *my Father*"—in the case of the wicked, merely "ye cursed;" the ever-blessed name, introduced as it were to heighten the happiness of the good, is not allowed to mingle with the malediction of the bad. Again, in the case of the righteous we have, "the kingdom prepared for you from the foundation of the world;" in the case of the wicked, "that everlasting fire prepared for the devil and his angels;"—a kingdom specially prepared for the righteous, and that from the foundation of the world; a fire prepared, not for wicked men, but for the devil and his angels, and without

mention of a preparation from the beginning of the world—perhaps in order to indicate the more forcibly that the future sufferings of the wicked are wrought for themselves by themselves, and not inflicted in consequence of any supralapsarian decree—"as if," remarks Chrysostom, "he had said, I, indeed, prepared the kingdom for you, but the fire *not for you*, but for the devil and his angels, and since ye have cast yourselves into it, impute the consequences to yourselves." Throughout the context our Lord studiously separates the name, the nature, and the original pre-appointments of himself and the Father from the miserable doom of those who work out their own perdition. This interesting point of sacred criticism is ably discussed in Jebb's "Sacred Literature," sec. 17; from which part of the foregoing note has been taken.

Verses 25 to 29.—The apostle having declared the purpose of God in a manner that was likely to offend the Jews, proceeds to confirm his statement by an authority which they could not gainsay—that of their own venerated prophets, and first he cites two passages from Hosea ii. 23, and i. 10, in which God promises to supply the loss of the ten tribes by bringing in great numbers of true Israelites into the Church, not only from the Jews, but also from the Gentiles, a promise in part fulfilled at the first preaching of the Gospel, and which shall receive its complete fulfilment at the restoration of the Jews and the coming in of the fulness of the Gentiles. But Isaiah crieth out with more vehement emotion, that God would cut off the greater part of his people for their wickedness, and leave only a remnant who should trust in him, a monument of his grace; and in another passage affirms that it was only God's overflowing mercy that should save them from being destroyed, as utterly as Sodom and Gomorrah had been. The remnant preserved in Jerusalem from Sennacherib's invasion, which was the immediate object of the prophet's vision, was a type (as we may infer from this passage of St. Paul)

which were not my people, and her beloved which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God" (Hosea ii. 23; i. 10).

27 Isaiah also crieth out concerning Israel, "Though the number of the children of Israel be *countless* as the sand of the sea, a remnant *only* shall be saved;

28 For the Lord doth fulfil his word, and decisively execute it in righteousness, for a decisive word—a *decisive decree*—shall the Lord execute upon the land" (Isaiah x. 22, 23).

29 And as Isaiah said before, "Except the Lord of Hosts had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Isaiah i. 9).

30 What shall we say then? That the Gentiles, which followed not after justification,

of those converts under the Gospel, who should escape the vengeance which fell upon the main body of the Jewish nation for their sin in rejecting Christ, and of that larger remnant which shall be saved in the last age of the world.

Verse 30.—"What shall we say then?"—what explanation shall we give of this matter, this adoption of the Gentiles and casting off of his ancient people? That the Gentiles, not seeking justification by their own merit, but joyfully receiving the glad tidings of salvation, have attained to justification, namely, the justification which is by faith; while the Jews, seeking a principle of justification in their own merit, have failed of attaining what they sought, since a being who, at all times, owes *perfect obedience*, can never be justified by a plea of merit. It is only a light from heaven that can guide and conduct the souls of men to heaven, and this is the great design of the Gospel, to unfold the true way of recourse to God, the true way of uniting the soul of man to God, and of deriving a participation of God to man; in this consists its pre-eminence over the law. "The Jews," says Smith, "imagined that the system of laws delivered on Mount Sinai, and enlarged by their traditions, was a sufficient dispensation from God, and comprised all that was needed for raising man to his perfection; that man had such an absolute freedom of will and such a sufficient power within himself to determine himself to virtue and goodness, that he only needed some law as the object on which to exercise this power, in order to

work out and earn for himself eternal life, by the observance of it. That the proper end of their law was to enrich them with good works, and afford them several ways of augmenting their merits, and so to establish the foundations of life and blessedness among them, to enable them to attain all righteousness here, and glory hereafter. The apostle, on the other hand, maintains that the law was the ministration of death, and in itself a lifeless thing, which never could produce that divine life and spiritual form of godliness in the soul, which God expects from all the heirs of glory, nor that glory which results only from a true divine life—while the Gospel carries with it a mighty emanation of life and spirit, issuing from the deep fountain of divine grace and love, whereby the divinity derives himself into the souls of men, transforming them into his own likeness, and strongly imprinting upon them a copy of his own beauty and goodness. The legal righteousness of which the Jews boasted was of the earth, earthy, consisting merely in external performances, and so falling far short of that internal and godlike frame of spirit which is necessary for a true union of the souls of men with God, and for making them capable of true blessedness, while the righteousness of faith is, in its own nature, a vital and spiritual administration, whereby God converseth with man. The old covenant was only externally promulged, the new is set forth in living characters imprinted on men's souls" (2 Cor. iii. 8). The principle of justification here spoken of corresponds to the principle of spiritual life (viii. 2),

have attained to justification, even the justification which is by faith.

31 But Israel, which followed after a system of justification, hath not attained to a system of justification;

32 Wherefore? Because they sought it not by faith, but as if it *were attainable* by the works of the law; for they stumbled at that stumbling-stone;

33 As it is written, "Behold I lay in Sion a stumbling-stone and rock of offence, and whosoever trusteth in him shall not be ashamed."

CHAP. X.

1 TRULY, brethren, my heart's desire and my prayer to God for Israel is, that they may be saved.

2 For I bear them witness

and is called justification by faith, because it is received from God through faith; "it is by faith that the Gospel exercises a vital influence, spreading itself over all the powers of the soul, and quickening them into a divine life, and that life and salvation which result from justification by faith, all flow like faith itself from God, gratuitously imparting his Spirit to the minds of men, whereas if life could have been by the law, its original and principle must have been resolved into men themselves, who must have actuated that dead matter without them, and by exercising themselves therein have produced that virtue and energy in it which, of itself, it had not—and, therefore, the righteousness of the law was so defined, that 'he that *did* those things should live in them.' We may be as legal as the Jews were, if we converse with the Gospel only as a thing *without* us, and be as far short of the justification which is of Christ by faith as they were, if we regard it only as an outward covering, and attain not an internal transformation of our minds and souls into conformity with it; the Gospel must come to us not only in word, but in power, and convey the blood of sprinkling into our defiled consciences, to purge them from dead works; our notions of justification must not puff us up into higher conceits of ourselves than God has of us, we must not profanely make the unspotted righteousness of Christ to serve only as a cloak to cover the foul deformity of our vices, and then think ourselves in as good credit with God as we are with ourselves—think ourselves heaven's favourites as much as we are our own; the merit and obedience of our Saviour gain us favour with God, and powerfully draw down the

benign influences of heaven upon us, but we are too apt fondly to imagine a greater change in the esteem which God hath of us than becomes us, and reckon too little of the real and vital emanations of his grace upon us."

Verse 33.—The apostle cites two passages from Isaiah (viz., viii. 14, and xxviii. 16), in which God had warned the Jews that their deliverance from destruction, and their future security, depended wholly on their trust in him, their faith and their obedience; and this citation proves that Christ was that Immanuel, that divine refuge of whom the prophet spoke; but the thought of trusting in a crucified Saviour proved a stumbling-block to them, as the prophet foretold; they chose to trust rather in their own fancied merits.

CHAP. X.

St. Paul omits no opportunity of endeavouring to soften the prejudices and to conciliate the good-will of his fellow-countrymen by testifying the ardent desire that he felt for their welfare; and his labours for their conversion bore eloquent testimony to the truth of his words. Here, to qualify in some degree his censure of their enmity to the Gospel, he acknowledges that they were actuated by a zeal for God, but it was an ignorant zeal, such as his own had been before the light from heaven had shone into his soul, to guide him into the way of truth; they had not penetrated to the true import of the Mosaic ritual, whose sacrifices for atonement, and ceremonies for purification were symbols of a better covenant—the covenant of grace.

that they have a zeal for God, but a zeal not according to knowledge;

3 For they, not recognizing the method of justification appointed of God, and seeking to set up a justification of their

own—a justification wrought by themselves—have not submitted themselves to the justification appointed of God.

4 For Christ is the end of the law, for the justification of every one that believeth.

Verse 1.—"My prayer to God for Israel"—for my nation the children of Israel (chap. ix. 4, 27, 31)—"is that they may be saved" from divine wrath, may be conducted to the true way of salvation, by believing, and confessing the Lord Jesus. See after, verses 9, 10, 13; chap. v. 9, 10.

Verse 3.—Is explanatory of verse 2: "they have a zeal for God," but not an enlightened zeal—"not according to knowledge,"—"for not knowing the method of justification appointed of God," not recognising it in the law, as they *might* and should have done, if they had spiritual discernment to understand the law; for, rightly understood, it would have taught them to trust in the great atonement—would have conducted them to Christ.

"They have not submitted themselves to the justification appointed of God." The Gospel abases the pride of man, presenting a faithful mirror, in which he beholds his own vileness, his helplessness, his misery; thus it excludes all glorying in ourselves, and centres all our hopes of happiness in God's pure mercy and love, to the praise of the glory of his grace; but proud man does not like to acknowledge his own unworthiness and his impotence, nor to owe his happiness entirely to mercy and to grace. "Such, especially," says Smith, "was the feeling of the Jews, who gloried in their own sufficiency, and reckoned upon a happiness to be achieved by the merit of their works, more illustrious than that beggarly kind of happiness, as they regarded it, which comes like alms from God's bounty; they affirmed that happiness by way of reward is far greater and more magnificent than that which is received by way of mercy;" therefore they would not submit themselves to the method of justification appointed of God.

Verse 4, &c.—"For Christ is the end of the law for the justification of every

one that believeth in him." God designed that the law should be a conductor to lead men to Christ (Gal. iii. 24); the sacrifices which it prescribed were but types and shadows of his great atonement; a terrible curse was annexed to disobedience, that men might more keenly feel their need of a Saviour, and more eagerly flee to him for refuge; justification by the law depended on the strict performance of its commandments,—*"The man that hath done these things shall live by them,"* but to do them required a living spirit of holiness in the soul, which the law could not impart; if a law had been given that could have given life—that could quicken the torpid soul, and endue it with a living energy of holiness—then justification might have been by the law (Ezek. xviii. 5, &c.); but the law has no such power until Christ has it written in the heart by the Holy Spirit; thus whereas Moses was but the minister of a law of rites and shadows, Christ is the dispenser of grace and truth—of life and substance—of God's free and gratuitous bounty. His Gospel, the plan of justification revealed by him, speaks hope and comfort to the sinner; it tells him not to let doubt or despondency arise in his heart, as if it were necessary for his salvation to bring our Lord down again from heaven, or to raise him again from the dead. No; the means of life and salvation have been already brought near to us by Christ and the Holy Spirit, to be in our hearts and in our mouths—the Gospel proclaimed by Christ and his apostles is that means. In contrasting the two methods of justification, St. Paul applies to the Gospel system what Moses had written (Deut. xxx. 11–14) concerning the commandments of God, that they were not abstruse or hard to be understood, but plainly revealed, and easy to be known. The expressions, "Who shall ascend into heaven?" "Who shall descend into the deep?" are of a proverbial kind, and are

5 For Moses describeth the justification which is by the law, That the man who hath done these things—*who hath perfectly fulfilled the duties which the law enjoins*—shall live by them—*shall obtain life as the reward of his fulfilment of the law* (Lev. xviii. 5).

6 But the justification which is by faith speaketh in this wise, "Say not in thine heart, Who shall ascend into heaven?"

(that is, in order to bring down Christ from above;)

7 "Or, who shall descend into the deep?" (that is, in order to bring up Christ again from the dead;)

8 But what saith it? The word is nigh thee, in thy mouth and in thy heart;" that is, the word of faith which we preach;

9 *Namely*, "That if thou wilt confess with thy mouth the Lord Jesus, and wilt be-

used to express something very difficult (Baruch iii. 29, 30; Job xi. 7, 8). It is as vain for Christians to plead the abstruseness or difficulty of the Gospel, as an excuse for neglecting it, as it would have been for the Jews to plead ignorance of God's law. As the law was brought near to the Jews by Moses, so has the Gospel been brought near to us by Christ and his apostles.

Verse 5.—"The man who hath done these things shall live by them." Under the Jewish economy, the promised rewards of obedience were, apparently, only temporal, viz., rest in the promised land—great prosperity—a long and happy life; but the spiritually-minded discerned in these promises a deeper meaning, and were led by them to expect a heavenly inheritance—a happy eternity in the presence of God—and so the Jewish interpreters of the law explained them (Heb. xi. 13–16).

Verse 8.—"What saith it?" i.e., what saith the system of justification by faith? "The word which it saith is nigh thee, in thy mouth and in thy heart," i.e., obvious and easily understood, "I mean the doctrine of faith which we preach;" the apostle continues to adopt the words of Moses, and to accommodate them to his own teaching.

Verse 9.—"Namely, that if thou wilt confess with thy mouth," &c., i.e., "this is what the system of justification by faith says, and what has been brought near to you by the Lord Jesus, and by us his apostles." St. Paul adheres to the order of Moses' words, as quoted in the preceding verse, placing confession with the mouth

first; but his statement is, in effect, equivalent to the declaration of our Lord (Mark xvi. 16), "that whosoever believeth, and is baptized, shall be saved," for, in baptism, public confession was made of the faith already seated in the heart. "To the period of baptism, therefore," says Barrow, "the act of justification may be supposed especially to appertain, when the evangelical covenant was solemnly ratified, and the grace connected with it especially conferred; but the virtue and effect of that first justifying act continue, and we abide in a justified state so long as we do not, by sinking into infidelity, or profaneness of life, and thus violating the vow made by us at baptism, or by others on our behalf, forfeit the benefit of that grace (Heb. x. 23–29)." The faith which justifies us, and pleases God, has its seat in the heart; it is rooted in God's Word, and fostered by his Spirit, and will not fear to confess itself whenever God may be glorified, or the world be benefited thereby; the man who possesses it will endeavour to regulate his life by it, and will value it above his life, and will dare to suffer persecution and to die for it. Two points only of the creed are here mentioned as necessary to salvation: 1st, that we confess Jesus to be the Lord; and 2nd, that God hath raised him from the dead;—by the first we own him for our lawgiver and our guardian—by the second, for our Saviour and Redeemer. Nor is it strange that to the hearty belief and sincere profession of these two articles salvation is annexed, since these two articles involve the truth of all the rest. "The consideration of the resurrection," says Barrow, "was so present to the minds of the ancient

lieve in thy heart that God hath raised him from the dead, thou shalt be saved."

10 For with the heart man believeth unto justification, and with the mouth confession is made unto salvation.

11 For the scripture saith,

"Whoever believeth in him shall not be ashamed" (Isaiah xxviii. 16).

12 For there is no difference between the Jew and the Greek — *the Gentile* — for the same Lord over all is rich in *mercy* unto all that call upon him.

Christians, that it was their common custom, whenever they met, to salute each other with 'Christ is risen,' that glorious truth importing such great benefit, and producing such excellent fruit. The consideration of our Lord's resurrection must strengthen our faith, and quicken our hope in God, causing us firmly to believe his Word, and confidently to rely on his promises of bestowing on us a happy immortality, if we be followers of him who died for us. Surely he that was so faithful in raising our Lord from the grave, so notably rewarding his obedience and patience, by advancing him to supreme dignity and glory, at his right hand, will not fail also to confer on us, walking in the footsteps of his piety, the promised inheritance of everlasting life and bliss—the never-failing crown of righteousness and glory—surely by this grand experiment, and sensible proof, we are clearly informed, and should be fully persuaded, that nothing can destroy—nothing can harm us—nothing can separate us from our God and our happiness (chap. viii. 35); that no force, no fraud, no malice of men, no spite nor rage of hell can finally prevail against us. What, then, reasonably can be dreadful or discouraging to us?—what should drive us into distrust or despondence?"

Verse 10—Serves to explain and enforce verse 9. "With the heart man believeth unto justification," i.e., so as to be justified, "with the mouth confession is made unto salvation," i.e., so as to attain salvation. In the days of the apostle, the man who had faith to confess Christ with the mouth, must have been prepared to encounter persecution, and a cruel death, for his sake; there could be no doubt, therefore, that his faith was sincere, and it might well be assumed, that he would obtain the crown of righteousness, reserved for those who persevere unto the end (Matt. x. 16-22, 32; Luke xii. 8; John xii. 42).

Verse 11.—"For whoever believeth in him shall not be ashamed"—shall not be confounded, or disappointed of his hope (see chap. v. 5). The word (*πας*) "whoever" is not in the passage cited by the apostle, but was added by him to give prominence and emphasis to that which it was one of the chief purposes of the epistle to establish, namely, that under the Gospel, *all men*—Gentile and Jew—are on a level with regard to the way of salvation, and their rank in the divine favour; as he proceeds to say in the next verse.

Verse 12, &c.—"For there is no difference between the Jew and the Gentile;" that is, no difference as regards justification, and acceptance with God (chap. iii. 22), "for the same Lord over all is rich in mercy to all that call on him"—to all that worship him, and trust in him (Gen. iv. 26; Isaiah lxiv. 7). To appease the jealousy of his countrymen, and to vindicate his own zeal for the conversion of the Gentiles, the apostle observes that God is the gracious Lord of all alike, an argument which he had employed for a similar purpose (chap. iii. 22, 29, 30), and appeals to the testimony of their own venerated prophets to prove that the calling of the Gentiles had always been designed in the counsels of God; Joel (ii. 32) had announced that *all* who trusted in the Lord should be saved, and that Lord was Christ; but, especially, Isaiah had repeatedly proclaimed that the Gentiles should be gathered into the Church of God, and nothing but corrupt and culpable prejudice could have blinded the Jews to the import of an announcement so interesting to the world. God willed that Gentiles, as well as Jews, should call on the name of the Lord Jesus; but they could not call on a name which they had never heard; they must, therefore, be made acquainted with it; there was no probability that they would seek salvation, until it should first have sought

13 For whosoever will call upon the name of the Lord shall be saved.

14 But how shall men call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall men preach except they be sent *with authority to do so?* as it is written, "How beautiful are the feet of them that bring

glad tidings of peace! that bring glad tidings of good things!"

16 But all have not obeyed the Gospel—that *was a thing to be expected*—for Isaiah saith, "Lord, who hath believed our message?"

17 Faith, therefore, cometh from hearing *the heavenly message*, and the message heard cometh by the word—the *appointment*—of God.

18 But I say, Have they not heard? Yes, verily, the preach-

them; God, who willed that they should not perish, must send his messengers to them, as he did the apostles throughout the world.

Verse 15.—"As it is written" (Isaiah lii. 7). The beautiful exclamation of Isaiah, announcing the coming news of deliverance from the Babylonian captivity, was intended to apply also to happier tidings, even the glad tidings of the Gospel; the tidings of deliverance to the Gentiles from ignorance and idolatry; of deliverance to all mankind from the captivity of sin and death. "These three subjects," says Bishop Lowth, "are subordinate to one another, and the two latter are shadowed out under the image of the former; they are covered by it as by a veil, which, however, is transparent, and suffers them to appear through it. 'How beautiful upon the mountains are the feet of the joyful messenger!' is an expression highly poetical, for how welcome is his arrival! how agreeable the tidings which he brings!" (See Appendix.)

Verse 16.—In this verse the apostle anticipates and answers an objection to the statement just made concerning God's purpose of sending the message of salvation to all men—Gentiles as well as Jews. "But," it may be asked, "if it was God's purpose to extend the blessing of salvation to all, how does it happen that all have not obeyed the Gospel?" To which I answer, that this rejection of the divine message by the majority of men was to be expected, for it is virtually foretold by

the prophet when he complainingly asks, "Lord, who hath believed our message?" It is now as it was in his day—but few, comparatively, have obeyed the call of God's messengers (Isa. liii. 1; Heb. iv. 2; Jer. vii. 25, &c.).

Verse 17.—"Faith, therefore, cometh from hearing the heavenly message." This inference is drawn, not from the preceding verse—which is merely parenthetical, and designed to answer an anticipated objection—but from verses 14, 15, "How shall they believe in him of whom they have not heard?" Faith cometh by hearing and attending to the word of life, and that word proceeds from divine inspiration, and is propounded to us by the appointment and authority of God. All true knowledge of divine things, and all correct language relating to them, must have its origin in revelation, and be founded on the authority of God; by which authority we are commissioned and qualified to bear his message to the world.

Verse 18.—"Their voice has gone forth into all the earth." The commission of the apostles and ministers of our Lord was like that of the orbs of heaven, to proclaim the glory of God to all mankind. St. Paul applies the words spoken by the psalmist (Psalm xix.), of the luminaries of the firmament, to the manifestations of the light of life, by the discourses of God's authorized ministers. Some maintain that the apostle quotes these words, not by way of accommodation to his argument, but as

ers' voice has gone forth into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you."

20 But Isaiah is very bold, and saith, "I have been found of them that sought me not; I have been made manifest unto them that asked not after me."

21 But of Israel he saith, "All the day long have I stretched forth my hands unto a disobedient and gainsaying people."

CHAP. XI.

1 I SAY then, hath God cast away his people? No; God

forbid! For I am myself also an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people whom he knew and loved of old. Know ye not what the Scripture saith of Elias? how he pleadeth to God against Israel, saying,

3 "Lord, they have killed thy prophets, and digged down thy altars; and I am left alone, and they seek my life" (1 Kings xix. 10-18).

4 But what saith the answer of God unto him? "I have reserved unto myself seven thousand men, who have not bowed the knee to Baal."

5 Even so then at this present time also there has been a

a direct prediction of the spread of the Gospel, as if he had said, 'the light divine, like that in the heavens, has visited the whole world, as the prophet David foretold in Psalm xix.' When the 'Sun of Righteousness' sent forth his word, enlightening and enlivening all things by the glory of his grace, his celestial rays took their circuit round the earth, and there was no corner of it beyond the reach of their penetrating and healing power (Col. i. 6, 23). The psalmist having thus foretold the mission of the apostles, and the success of their ministry, goes on to describe their doctrine, so that the latter part of the psalm may be regarded as an encomium on the Gospel."—See Horne's Exposition of Psalm xix.

Verse 19.—"Did not Israel know?"—were they not forewarned?—have they not had ample notice of God's gracious purpose towards the Gentiles, and of their own danger of incurring his anger, and being cast off from his care? Moses saith (Deut. xxxii. 21), "I will provoke you by them that are no people"—that is, by an obscure and contemptible people (see

note in Appendix)—"and by a foolish nation"—that is, by an "idolatrous" nation—"will I anger you;" no other folly being so great as idolatry, nor any other wisdom to be compared with knowledge of the true God; but Isaiah (lxv. 1, 2) dares to speak more boldly, and plainly warns them that God would call the Gentiles, though they had not sought him, and would reject his own people, for their obstinate disobedience, and refusal to attend to his earnest and repeated call.

CHAP. XI.

Verse 1.—In the ninth and tenth chapters, St. Paul had vindicated the counsel of God, in calling the believing Gentiles into his church, and casting off the unbelieving and disobedient Jews, and now, to prevent misapprehension of his argument, he says, "What, then? has God entirely cast off his ancient people?" to which question he answers by an emphatic negative—No; God forbid that we should say so!—and adds, For then I should myself be involved in their rejection, inasmuch as I am of purely Hebrew descent, and of a

remnant left, according to the election of grace—*by God's gracious appointment.*

6 And if by grace, then is it no more of works, for otherwise grace is no more grace; but if it be of works, then is it no more grace, for otherwise work is no more work.

7 What then? Israel hath

not obtained that *justification* which he seeketh; but that chosen remnant hath obtained it, and the rest were blinded;

8 According as it is written, "God hath given them a spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

tribe most strict in its adherence to the law (Phil. iii. 5);—no; God has not cast them off universally and for ever; as in the days of Elijah, when the prophet supposed that he was himself the only pure worshipper left in Israel, yet, amid the general defection, there was unknown to him a large multitude whom the grace of God had preserved from idolatry; so in the days of the apostle, there was a remnant preserved by God's gracious choice from the infidelity which overspread the nation of Israel; and so, long after the days of the apostle, when darkness had covered the earth, and the Gospel was hidden under the idolatry and the superstition of a barbarous age, at no period of the moral gloom was the church left without faithful men, to raise their voices for God, and to witness against the corruption of the times (1 Sam. xii. 22; Ps. lxxvii. 7, 8).

Verse 6.—"And if by grace, then is it no more of works, for otherwise grace is no more grace." There can be no blending of our own merit with the merit and grace of Christ in the work of our salvation; it is not by the worthiness of our believing, but by the virtue of him in whom we believe that we stand sure; thus every heart must think, and every tongue must speak, "Not unto us, O Lord, but unto thy name belongeth all the praise." If our acceptance with God were earned by our works, we might claim it as a *debt* due to our merit, and it would lose its character of grace (see chap. iv. 4, 5; Gal. v. 4; Eph. ii. 8-10; 2 Tim. i. 9; Tit. iii. 5-7; Psalm cxxx. 3, 4); but the man who most deeply feels his entire dependence upon divine grace, will not, therefore, think lightly of works; on the contrary, he will work the more effectively, for his work will be "a labour of love,"

and not the wearisome toil of a hireling; our works are an index to the depth of our feeling, and the sincerity of our faith; to exalt the triumphs of grace with our lips, while we dishonour it in our lives, is impiously to mock the goodness of God. We must never forget, that though it is by grace we are saved, it is by our works we shall be judged at the last day; and that without holiness no man shall see the Lord (chap. ii. 6, &c.).

Verse 7.—"What then shall we say?"—what is our conclusion? it is this—"Israel, as a people, hath not obtained that justification which he seeketh;" depending on their own merit, they failed to attain what they sought; "but the chosen remnant," who trusted in the grace and mercy of God, by the strength of him in whom they trusted, prevailed; "the rest were blinded"—blinded by a spirit of devotedness to the vanities of the world, and of carelessness about the concerns of the soul—by a multitude of corrupt prejudices, all arrayed on the side of vice, and hostile to the clear judgment of reason, as well as to the pure dictates of revelation—by a dulness of apprehension in spiritual things, arising from the engrossment of sensual pleasure, the tumult of evil passion, and the disuse or depravation of the moral faculties and sensibilities of the soul (chap. ix. 31).

Verse 8.—"God hath given them a spirit of slumber" (Isaiah xxix. 10). Thus the insensibility to divine grace, with which the prophets of old had upbraided God's people, still, in the apostle's days, continued to be a reproach to them; they had not so considered and laid to heart God's gracious dealings with them as to have a thankful and abiding sense of his good-

9 And David saith, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them;

10 Let their eyes be darkened that they may not see, and bow down their back alway."

11 I say then, have they stumbled only that they should fall? No; God forbid! but rather through their fall salvation is come unto the Gentiles, in order to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and if their declension from divine favour be the riches of the Gentiles, how much more shall their fulness—*their complete restoration to the favour of God—conduce to the same effect?*

13 For I speak to you Gentiles, inasmuch as I am indeed the apostle of the Gentiles; I magnify mine office;

14 If by any means I may provoke to emulation them which are my flesh, and may save some of them.

ness; and by the awful, but righteous appointment of Providence, the perverseness of men in despising or neglecting the means of grace, which were designed to soften the heart to repentance, leads to confirmed obduracy in wickedness, to what may be called a judicial hardening of the heart, and darkening of the understanding. The precise words quoted by the apostle do not occur in any single passage of the Old Testament, but the spirit of them is found in Deut. xxix. 4; Isaiah vi. 9, 10; and xxix. 10—Septuagint.

Verse 9.—The sixty-ninth psalm was prophetic of the sufferings of Christ, and of the retribution which awaited the Jews, his persecutors, and the enemies of his Gospel; verses 22 and 23, here quoted in substance from the Septuagint, amount to a prediction, that, corrupted by sensual indulgence, their judgment should be so darkened that they should not be able to see the evils they were provoking, nor the things which belonged to their peace, until their strength was completely broken; they had been the vineyard of God, cultivated by his care, and watered by the dew of divine grace; but in vain: when he sent his servants and his Son to visit them, they neither spared the one, nor received the other, but stoned the prophets, and crucified the Lord of Glory; and since the hour that the measure of their infidelity was filled up, they have been cast out to be trodden under foot of men.

Verse 11.—What, then (asks the apostle), have they stumbled, that their fall might be final and everlasting? God forbid! far from us be such a thought! No; God had far other designs in contemplation; his providence has made their fall the occasion of executing his eternal purpose of extending to the Gentiles the blessings of the Gospel, and thus leading his ancient people to an acknowledgment of their folly, and to ultimate restoration to favour, provoking them to emulation, when they shall behold others enjoying the blessings themselves have forfeited by unbelief—when they shall behold the holiness and happiness which the Gospel produces (Acts xiii. 46).

Verse 12.—Now if their declension from God be attended with advantage to the rest of the world, how much more shall their complete restoration to divine favour promote the good of men?—the spread of true religion? (Isaiah lx. 1, &c.)

Verses 13, 14.—In these verses, the apostle, with his usual good feeling, endeavours, by a modest apology, to obviate any offence on the part of the Gentiles at the plain assertion, which he was about to make, of their inferiority to the Jews, or at the warning which he was about to give of their liability to divine displeasure. Although specially charged to bear the message of salvation to the Gentiles, St. Paul did not, on that account, cease to

15 For if the casting away of them be the reconciling of the world, what shall the taking them again into favour be, but life from the dead?

16 For if the first offering be holy, the lump is also *holy*; and if the root be holy, so are the branches also.

17 But if some of the branches were broken off, and thou, who wert a wild olive-tree, wert ingrafted amongst them, and hast been made partaker with them of the root and fatness of the olive-tree;

18 Boast not against the

branches; but if thou boast against them, *remember*, thou bearest not the root, but the root thee.

19 Thou wilt say then, "The branches were broken off, that I might be grafted in."

20 Well, because of unbelief they were broken off, and thou standest by faith; be not high-minded, but fear;

21 For if God spared not the natural branches, *thou shouldst take heed* lest he spare not thee either.

22 Behold therefore the goodness and also the severity of

feel deeply, and to labour earnestly for his countrymen, the Jews (Acts ix. 15; Gal. i. 16; ii. 8; Eph. iii. 8; chap. x. 1).

Verse 15.—If their rejection be attended with benefit to the world, to what shall their reception again into favour be compared but to a raising of the dead to life, a source of the deepest joy and felicity? (Luke xv. 32). The apostle thus intimates that the conversion of the Jews will be a great furtherance of the Gospel in the world, and produce a wonderful moral renovation.

Verse 16.—"For if the first offering be holy, the lump is also holy." It was commanded the Jews (Num. xv. 20), when they made bread of the new corn of the land, first to make a cake of the choicest portion of the dough, and offer it to the Lord, before they baked any for their own use; the portion thus set apart for a sacred offering sanctified the whole mass. By this illustration the apostle intimates that the whole Jewish nation derived a sacred character from the covenant made with the patriarchs, their ancestors (here denoted by the first offering), by which they and their posterity were consecrated to God (verse 28).

Verses 17 to 21.—Here the church is compared to the olive, a fair and fruitful tree, with whose fatness God and man are

honoured; the patriarchs were its roots, the Jewish people its branches; but many of these branches proved unfruitful and unsightly, they were, therefore, broken off and cast away, and the wild olive, the Gentiles, who, till then, had been left in the wildness of nature, were engrafted in their place, and made equally an object of the gardener's care; for this high privilege they were indebted, not to their own merit, but solely to the grace and mercy of God, to that, therefore, they were bound to ascribe all the praise. The Gentile converts were apt to despise the Jews, as weak and superstitious (chap. xiv.), and to glory in their own superior enlightenment; but it might well abate the swelling of their pride to consider, that the Jewish church owed nothing to them, while they owed much to the Jewish church, the nurse of patriarchs and prophets—the depository of the oracles of God—instead of boasting over them, therefore, it was rather their duty to mark the sin which had caused their fall, and to take heed lest themselves, by a like hardness of heart, should incur a still more awful judgment.

Verse 22.—If, with respect to the whole church of the Gentiles, concerning whose election the decree was public and manifest, it was yet true that they might be cut off, and their continuance in God's favour was upon condition of their perseverance in the faith, it is equally true of individual Chris-

God; towards them that have fallen indeed, severity; but towards thee, goodness, if thou abide—*continue to trust*—in his goodness, for otherwise thou also shalt be cut off.

23 And they also, if they bide not still in their unbelief, shall be grafted in, for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into the good olive-tree, how much more shall these which are the natural branches be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel, until the fulness—the *great body*—of the Gentiles shall have come into the church.

26 And so all Israel shall be saved; as it is written, “The Deliverer shall come out of Sion, and shall turn away ungodliness from Jacob;

27 And this is my covenant with them, when I shall take away their sins.”

28 As concerning the Gos-

tians, that their continuance in the divine favour depends upon their improvement of the blessings that have been vouchsafed to them; the gracious purposes of heaven are not so irrevocable, that they may not be affected by our departure from the paths of righteousness; our hope and confidence of their continuance can only be assured by our being pure and holy as our heavenly Father, that is, in the degree that human infirmity admits, free from all habits of sin, diligent and steadfast in the ways of godliness. Christ reconciled us to the Father, and we became his on no other terms than of a holy life, in constant and universal obedience; and the abatements from the rigorous enforcement of those terms, as they are such as abundantly testify and prove his mercy, so they must secure our duty and habitual graces by an industry, manly, constant, and Christian; he that exacts the strictest account of himself, shall obtain the easier scrutiny at the hands of God (Heb. iii. 14; x. 38; John xv. 2).

Verse 25.—I would not have you ignorant of this truth, hitherto concealed, or but darkly hinted by the prophets (lest ye should be puffed up with the notion, that ye owe to your own wisdom, rather than to the gracious and merciful purpose of God, the favour in which ye now stand), that blindness has happened to a portion

of Israel, to last only until the fulness of the Gentiles shall have come into the church—until the Gospel shall have been preached to, and generally received among the Gentiles—and then all Israel shall be saved. The apostle softens, as far as he could, the infidelity and defection of the Jews, representing it as partial, and the result of blindness or ignorant zeal, and to last only for a time. One of the most remarkable prophecies foreshowing their future conversion is that of Zechariah (xii. 10), where the prophet points to a general humiliation of the people, for a general sin—the shedding of the blood of Christ—which humiliation can proceed only from their conversion to him, and their faith in him; on this act of humiliation God, in his mercy, will rescue them from their miserable condition; the Redeemer will come, like a mighty hero, to deliver them—will destroy his enemies—gather both Jew and Gentile to himself, and write in their hearts that new covenant, and new law, which shall never be abolished (Isai. liv. 18, &c.).

Verses 26, 27.—“All Israel shall be saved;” the Jews, as a nation, shall be converted to the Christian faith—shall acknowledge Jesus to be the Messiah, and thus be restored to the favour of God; in proof of which, the apostle quotes Isaiah lix. 20, 21—giving the sense rather than

pel indeed, they are enemies to it for your sakes—their rejection of it has proved beneficial to you—but as regards the election—as regards their being the chosen people of God—they are still beloved for their fathers' sakes.

29 For the gifts and calling of God are without repentance—are not liable to change.

30 For as ye in times past obeyed not God, but have now obtained mercy through the disobedience of these,

31 Even so have these also

the letter of the passage—in which the Almighty promises, or covenants, when he forgives the sins of his redeemed people turning to him, to impart to them, at the same time, the sanctifying grace of his good Spirit, which should write his law in their hearts; a like covenant is promised by Jer. xxxi. 31 (in Sept. xxxviii. 33), which, perhaps, was blended with the text of Isaiah, in the remembrance of the apostle (see Heb. viii. 8, &c.; x. 16).

Verses 29.—"The gifts and calling of God are without repentance—not liable to change" (Numb. xxiii. 19; Deut. vii. 9; Jas. i. 17); they are without repentance, indeed, on God's part, but may be forfeited by apostasy on our part, as they were by the Jews, who have so long been cast off, though in good time to be called again; meanwhile, many single persons perish; there is no condemnation to them that are in Christ Jesus; God will look to that, and it shall never fail, but, then, they must fulfil the appended duty, and not walk after the flesh, but after the spirit.

Verses 30, 31.—The Jews, by rejecting the Gospel, occasioned the teachers of it to address themselves more particularly to the Gentiles (Acts xiii. 46); but when they shall witness the glorious effects of God's grace, in the holiness and happiness which it shall produce among the Gentiles, who yield themselves to its influence, then shall they turn to the Lord, who will have mercy upon them too; to obtain mercy is another expression for obtaining remission of their sins, through the blood of the atonement.

Verses 32.—"God hath shut up all in disobedience, that he might have mercy upon all." "If sin abounds, grace shall much more abound, and God hath concluded all under sin, not with purpose to destroy us, but that he might have mercy

upon all, that light may break forth from the deepest enclosures of darkness, and mercy may rejoice upon the recessions of justice, and grace may triumph upon the ruins of sin, and God may be glorified in the miracles of our conversion, and the wonders of our preservation, and the glories of our being saved."—Taylor. (See chap. i. 18, &c.; iii. 9, &c.; Gal. iii. 22, 23.) The apostle lays a marked emphasis on the word all, to sum up, as it were, his argument, that the Gospel "is the power of God unto salvation to every one that believeth" (chap. i. 16); or (as he concludes a like argument in his Epistle to the Galatians), that under the Gospel "there is neither Jew nor Greek, neither bond nor free, neither male nor female, for we are all *one* in Christ Jesus" (Gal. iii. 28). "We know how solemn and dreadful imprecations were pronounced against all who did not continue in all things written in the law to do them, so that the remission tendered by Moses was such as hardly could exempt any man from obligation to, and fear of punishment; indeed, to prevent utter despair, and a consequent total neglect of duty, God was pleased by his prophets, occasionally, to intimate something of further grace reserved in case of sincere repentance; but these discoveries were preparatory to the Gospel, and as dawnings to that bright day of grace, which did, by Christ, spread its cheering light over the world; whereby is fully and clearly manifested to us, how God, in free mercy and pity to us (all our works being unworthy of any acceptance, all our sacrifices unfit in the least part to satisfy for our offences), was pleased, himself, to provide an obedience worthy of his acceptance, and thoroughly well-pleasing to him; to provide a sacrifice in nature so pure, in value so precious, as might be perfectly satisfactory for our offences; in regard to which obedience God is become reconciled, and opens his arms of grace to mankind;

now been disobedient, that through the mercy bestowed on you they also may obtain mercy.

32 For God hath shut up all in disobedience—*hath proved all men, Gentiles and Jews alike, to have been disobedient*—that he might have mercy upon all.

33 O the depth of the riches, and the wisdom, and the knowledge of God! how unsearch-

able are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given unto him, and it shall be repaid him again?

36 For of him, and through him, and to him, are all things; to him be glory for ever. Amen.

in respect to which sacrifice he tenders remission to all men, that, upon his terms (most equal and easy terms), are willing to embrace it. This is the great doctrine peculiar to the Gospel, from which, especially, it hath its name, from whence it is styled the Gospel of grace; this is the good tidings of great joy to all people, which the angel first preached at our Saviour's birth—which the apostles were ordained to preach, and testify to all nations, as the main point of the Christian religion, that, in our Saviour's name, repentance and remission of sins should be preached unto all nations—that God had exalted him to his right hand, as a Prince and a Saviour, to give repentance unto Israel, and remission of sins—to give repentance, that is (*μετανοιας τονον*), room for repentance, in order to mercy—to make it acceptable and available for the remission of sins.—Barrow. (See chap. iii. 23, &c.)

Verses 33 to 36.—“None, neither man nor angel, could know the mind, could unlock the breast of God, or search out the counsels of his will; but, out of the infinite riches of his compassion, he has been pleased himself to unbosom his secrets, and most clearly to manifest the way into the holiest of all, to bring life and immortality to light, to send his Son, who lay in his bosom from all eternity, to teach us his will and disclose his mind to us. When we look unto the earth, behold darkness and dimness of anguish (to use the words of Isaiah), but when we look towards heaven, behold light breaking forth upon us like the eyelids of the morning, and spreading its wings over the horizon of

mankind, who were lying in darkness and the shadow of death, to guide our feet into the way of peace. But, besides this outward revelation of God's will, there is also an inward impression of it upon the minds and spirits of men, which is in a more especial manner attributed to God; we can see divine things only in a divine light; God only can so shine out of himself upon our glassy understandings, as to beget in them a picture of himself, and turn the soul, like wax or clay, to the seal of his own light and love. Men may teach the grammar and the rhetoric, but God teaches the divinity; he alone it is that acquaints the soul with the truths of revelation.”—Smith. The apostle has now come back to the point from which he set out, namely, that the Gospel is the mighty instrument framed by divine wisdom and love to effect the salvation of every one that believeth, whether Jew or Gentile (chap. i. 16); and cold must be the heart that, having followed the course of his high argument, does not feel the admirable propriety and beauty of the sublime burst of grateful adoration with which he closes his survey of God's gracious dealings with this fallen world. It is not without reason that Origen alleges the mystery of the triune God to be shadowed in this noble apostrophe—from him as their great author do all things proceed—through him, their gracious preserver, and his wise providence, are they upheld in being (1 Cor. viii. 6); and to his absolute perfection, whose all-pervading Spirit searcheth all things, do all things yield the homage of their praise, for whose pleasure they are, and were created (Eph. iv. 4–6).

CHAP. XII.

1 I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to the manners of this world, but

be ye transformed by the renewing of your minds, that ye may prove by experience what is the will of God, that which is good and well-pleasing to him, and perfect.

3 For I say, through the grace that has been given to me as an apostle, to every man

CHAP. XII.

Verse 1.—St. Paul now, according to his custom at the close of each of his epistles, proceeds to inculcate that holiness of life and conversation which the Gospel produces wherever it is honestly received, and by which it is so gloriously distinguished from every system of human origin. He begins with an appeal to the finest feelings of the heart, to our sense of boundless mercies bestowed on us, mercies on which he had largely and feelingly dilated, in order to call forth a return on our part, the only suitable return we can make to our gracious Lord, the dedication of our bodies and souls to his service—our bodies as well as our souls, for he is Lord of both, and it is meet that the triumph of grace should be displayed in that part of our nature where the power of sin was most predominant; and this dedication of ourselves we must make not alone by solemn outward acts of religious homage, but still more by inward purity of heart, and a virtuous conversation, that so our sacrifice, unlike the flesh and blood of slain victims, may be a living, pure, and ever-fragrant offering, well-pleasing to God, and such as it best becomes rational creatures to offer (1 Cor. vi. 19, 20). “Men are apt,” says Smith, “to make too broad a distinction between the duties of religion and the every-day business of life; it is true that our conversation in this world cannot well be always alike; there will be various and unequal degrees of sanctity in the life, even of the best man, but yet a good man should always find himself on holy ground, and never be carried so far into the affairs of this life, as to be without the call and compass of religion. He should always think that wherever he is, God is there, before whom his conversation should be pure; religion is not merely intended to solemnise our looks, or tune our tongues, and make our

outward demeanour more decorous; its main business is to reform and purify our hearts, and to cast out all the illicit actions and motives thereof.” “There is,” says Hooker, “an inward reasonable, and there is a solemn outward serviceable worship belonging unto God; of the former kind, are all manner, virtuous duties, that each man in reason and conscience to Godward oweth;” the best temples we can dedicate to God are our sanctified souls and bodies.

Verse 2.—“And be not conformed to the manners of this world.” The natural man receiveth not the things of the Spirit; that we may be able rightly to appreciate and truly to relish that holiness with which God will have his servants adorned, that which is good and well-pleasing and perfect in his sight, we must be transformed—renewed in the spirit of our minds—a new principle of life must be infused into our souls, and one of its first effects will be a lowly estimation of ourselves—a sober and modest humility—the opposite of that proud spirit which rules in the natural mind, which troubles the world, and which produced disorders in the church, even in the time of the apostle. As the aid of God’s sanctifying Spirit is to be obtained by the diligent use of prayer, and of the other means of grace, the apostle speaks of the work of sanctification as depending in some measure on ourselves (Ezek. xviii. 31; xxxvi. 26, 27; Eph. iv. 23, 24; v. 8–10; Col. iii. 10; 1 Thess. iv. 3; Tit. iii. 6; John vii. 17).

Verse 3.—In the infancy of the church, a special faith appears to have been borne in upon the minds of individuals, as an intimation of their call to particular duties in the congregation, and a necessary qualification for the proper discharge thereof; thus, one had the faith which qualified him to prophesy, or expound the ancient

that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all

those members have not the same office;

5 So we, the many—the *multitude of believers collectively*—are one body in Christ, and individually members of each other.

6 Having then gifts differing

Scriptures; another, that which enabled him to speak in an unknown tongue; another, that which fitted him to teach as a catechist, or to exhort as a preacher, or to disclose the secrets of men's hearts; and, to prevent disorder in the church, the apostle directs that none should aspire to duties or offices exceeding the measure of his faith, nor, in the discharge of his proper office overstep the limits of the gift which God's grace had bestowed on him; and to give weight to his advice, he prefaces it with the remark, that he himself, though an apostle, spoke only in accordance with the grace and commission given to him (chap. xi. 13; xv. 15; 1 Cor. xii. and xiv.; Eph. iv. 7).

Verses 4, 5.—The apostle proceeds to show, by a very beautiful illustration, how essential it is to the well-being of all, that each should be content duly to discharge his own duties. "They," says Hooker, "who belong to the mystical body of our Saviour Christ, though in number as the stars of heaven, and divided successively by reason of their mortal condition into many generations, are, notwithstanding, coupled every one to Christ, their head, and all to every particular person among themselves, inasmuch as the same spirit which anointed the blessed soul of our Saviour Christ, doth so unite and actuate his whole race, as if he and they were so many limbs compacted into one body, by being quickened all with one and the same soul. His church, and every member thereof, is in Christ by original derivation" (as the branches are in the vine out of which they grow); "and he, personally, in them, by mystical incorporation wrought through the gift of the Holy Ghost, which they that are his receive from him, together with the complete measure, though by steps and degrees of all such divine grace as doth sanctify and save throughout, till the day of their

final exaltation to a state of fellowship in glory with him, whose partakers they are now in all those things that tend to glory." And as every member of the natural body has its proper functions to perform, not merely for its own benefit, but for the well-being of the whole body, so has every member of Christ's mystical body his special duties to discharge, in strict subordination to the great head, with due regard to the rights of his brethren, and the well-being of the whole (see 1 Cor. xii. 12, &c.; xiv. 26, &c.; Eph. iv. 11, &c.; John xv. 1, &c.). "This text," says Bishop Butler, "relates to the decent management of those extraordinary gifts which were in the church in the apostolic times, but are now totally ceased; and, although it be equally true of Christians under all circumstances that they are one body in Christ, actuated by the same spirit and knit together by peculiar sympathies, and the consideration of it is a strong additional motive to the discharge of the several duties and offices of a Christian, yet this must have been felt with much greater force by those who, in consequence of the many trials they went through for the sake of their religion, were led to keep always in view the relation they stood in to their Saviour, who had undergone the same, and to those who, from the idolatries of all around them, and the ill-treatment they endured, were taught to consider themselves as not of the world in which they lived, but as a distinct society, with laws and ends and principles of life and action, quite contrary to those with which the world at that time professed to be influenced; hence the relation of Christian brotherhood was, by those of that time, considered as nearer than that of affinity and blood, and they almost literally esteemed themselves as members one of another."

Verses 6 to 8.—In these verses the apostle specifies some of the graces, gifts,

according to the grace that has been given to us, whether prophecy, let us prophesy according to the proportion of our faith;

7 Or ministry, *let us be earnest* in the discharge of our ministry, or he that teacheth, in teaching;

8 Or he that exhorteth, in exhortation; let him that giveth of his substance, give with singleness of heart—*without ostenta-*

tation—let him who superintendeth, *do it* with diligence; let him that sheweth mercy—*that ministers to the sick or to the helpless—do it* with cheerfulness.

9 Let your love be without dissimulation: abhor that which is evil; cleave to that which is good;

10 Be kindly affectioned one to another with brotherly love;

and abilities, which Christ had bestowed for the benefit of his members, knit into one body; by which graces, not poured out equally upon all, but variously sorted and given as the faith (verse 8) of the recipient might qualify him to receive them, while all collectively furnished forth the whole body of the church, each member individually conferred help and benefit upon the rest. The prophets were men who, having learned the Gospel, were endowed, according to their faith, with a special gift of expounding the mysteries, more or less darkly shadowed in the ancient Scriptures, of foreshowing things to come, or of disclosing the secrets of men's hearts for the edification and consolation of the church. The ministry, which the apostle places next to prophecy, was, probably, that of the evangelist, not meaning thereby the writer of a Gospel, but the most eminent among the presbyters who were employed by the apostles in ecclesiastical affairs, and sent to preach Christ, and deliver the Gospel to those who as yet had not heard the doctrine of faith. Such were Ananias, Apollos, and Timothy. The teachers next mentioned were presbyters also, but inferior in ability to the evangelists, and having a less extensive charge; he that exhorted probably derived his ability for the office from experience, and acquired knowledge without the aid of personal inspiration. After instructing the ministers of the word, the apostle next teaches those who ministered to the bodily wants of their brethren how they should perform their duties. Let him that bestoweth his goods to relieve the distressed, perform that duty in singleness of heart, not moved by a spirit of ostentatious vanity, but by sincere love to

his brethren, and gratitude to God; let him that is intrusted with the management and distribution of the church funds, perform his duty with earnest diligence; let him that is appointed to minister to the sick or to the prisoners, discharge his duty with a cheerful and cordial tenderness; all that we do to the honour of God must be done with gladness, cordially and cheerfully, else it comes not from the spirit of sons, but from the spirit of bondage, or rather from the spirit of the world; he offereth a blemished sacrifice who offereth grudgingly, for God loveth a cheerful giver; moreover, while moroseness mars the beauty and the good effect of a beneficent act, a cheerful and tender benignity of manner carries double balm to the heart of the afflicted (2 Cor. ix. 7). The intelligent reader will not fail to observe, that while the apostle instructs the brethren at Rome in the becoming exercise of the offices and gifts and graces bestowed on them, he makes no mention of the gift of healing, of the gift of tongues, or of any such miraculous power, neither does he allude in any way to the exercise of such gifts; the inference is inevitable, that none such had been imparted to them, and, therefore, that up to the period at which this epistle was written, they had not been visited by any of the apostles, who alone were privileged to impart such powers, and who invariably did impart them to the churches they visited (1 Cor. xii. 8-11; see Appendix).

Verse 9—Relates to universal benevolence; let your charity be sincere, abhor malice and the evil which springs from it, cleave to what is benignant and good (1 Pet. i. 22; 1 John iii. 18).

in honour preferring one another;

11 Not slothful in business—*not listless in the performance of duty, but*—fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Ministering to the wants of the saints—*of your Christian brethren*—given to hospitality.

14 Bless them that persecute you; bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

Verse 10—Relates to the warmer love which is due to our brethren in the faith. "Christian benevolence," says Taylor, "far exceeds the measure of ordinary humanity; if we be followers of Christ we ought to be like our master, gentle to others, severe only to ourselves, striving to go before our brother in nothing, except in doing honour to God and to him, waiting for our glory until it shall please God, in the day of recompences, to reflect light from his face, and admit us to behold his glory" (2 Pet. i. 7; Gal. vi. 10).

Verses 11 to 13.—Whatever we desire we should work for with diligence, if it be a matter of duty, or to be attained by industry, for God loves to bless labour and reward it, but not to support idleness (Eccl. ix. 10). Our spirit should be fervent, and mount like flame to heaven, carrying the soul above itself—it should feel that in whatsoever duty it is engaged, it is serving the Lord, and must promote his glory; such a spirit will not despond in affliction or persecution, but will endure patiently, cheered with the hope of a glorious immortality (Col. iii. 23, 24; chap. v. 2, 3; xv. 13). "Our prayers," says Taylor, "should be earnest, fervent, importunate, when we pray for things of high concernment and necessity; and thus we must always pray for the pardon of our sins—for the assistance of God's grace—for charity—for life eternal, never giving over till we die; and thus, also, we must pray for great temporal needs in their several proportions; but we must be careful to ask nothing of God that is sinful, or that ministers to sin, for that would be to ask God to dishonour himself, and undo us. Before our prayer returns to us in blessings, it must be joined with Christ's intercession, and presented to God; thus we are sure to obtain our desire, if it be holy or innocent and safe; or, if not,

what we desire, we are sure to obtain something that will be more to our advantage." While we pray for blessings on ourselves, we must not neglect to do what in us lies to relieve the wants of those who need our aid, especially of our poor and suffering brethren in the faith; in the days of the apostle, when converts were frequently obliged to flee from persecution and to seek for safety in a foreign land (Acts viii. 1-4), the duty of hospitality was peculiarly incumbent on all who could in anywise afford it (Heb. xiii. 2; 1 Tim. iii. 2; 1 Pet. iv. 9); it is this kindness to the poor stranger that is here inculcated, and not that liberality in entertaining friends and acquaintances, which the term now commonly signifies.

Verse 14.—To secure the sincerity of our charity towards our enemies, we are required to express it in blessing them—in hearty prayers to God for them—to God who knoweth the heart, and before whom it is both impious and dangerous to dissemble, and from whom we can expect no mercy for ourselves if it be with feigned lips that we beg it of him for others. The precept is introduced here probably with a view to repress the spirit of hatred and revenge, which a sense of the stranger's wrongs was likely to engender (compare Matt. v. 44).

Verse 15.—"Our joys are multiplied, our sorrows lightened by the sympathy of friends—it is the tendency and business of religion to procure, as much as may be, universal goodwill and friendship among mankind—if each man enjoyed the innocent happiness of others, as every one does that of a friend, and looked upon the prosperity of his neighbour as every one does upon that of his children or family, it is obvious how much the enjoyments of life would be increased; there would be

16 Be of the same mind—*have a fellow-feeling*—one towards another; set not your affections upon grandeur, but condescend to sympathise with them that are of low estate;

17 Be not wise in your own conceits; recompense to no man evil for evil; provide things

honourable in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath—*submit to injurious treatment*—for it is written, "Vengeance is mine;

so much happiness introduced into the world, without any deduction or inconvenience from it, in proportion as men rejoiced with those who rejoice. Our Saviour has owned this good affection as belonging to our nature, in the parable of the lost sheep, and does not think it to the disadvantage of a perfect state to represent its happiness as capable of increase from reflection upon that of others; but if it be our duty to rejoice at the joy of others, it is still more so to sympathise in their sorrows, and to weep with those who weep; our nature—the voice of God within us—carries us to the exercise of benevolence, in the way of compassion or mercy, preferably to any other way; and we plainly discern much more misery annihilated, and happiness created by it. Our divine Lord, who was the example of all perfection in human nature, mourned tenderly over the distresses of his creatures, though contemplated at a distance; and did not think it beneath him to share the sorrows of his weeping friends, and mingle his tears with theirs."—Bishop Butler. (1 Cor. xii. 26.)

Verse 16.—The apostle, in this verse, inculcates a spirit of charity, concord, and humility, that each should feel towards others as he would have others feel towards himself in a like case (1 Peter iii. 8, 9).

Verse 17.—Virtue possesses such intrinsic beauty, and is so great and manifest a blessing to the world, as to extort the admiration and praise even of the wicked, inasmuch that the apostle has not scrupled here, and in other passages of his writings, to appeal to the universal sentiment of what is beautiful and honourable, as a rule of conduct (2 Cor. viii. 21; Phil. iv. 8).

Verse 18.—"As if sensible how very hard it is to abstain from retaliation of injury, St. Paul advises, in the next words, to prevent, if it be possible, the occasions of revenge—if you can avoid it, have no enmity with any man; and that for two reasons: first, because it is so hard to behave towards enemies as we ought to behave, because it requires such great wisdom, self-command, and humility of mind to bring down the swellings of anger to the controul of reason; and, secondly, because enemies will come of themselves, let a man do what he can to prevent it. Friendship needs to be cultivated with care; but enmity, like an ill weed, will spring up without any care or pains on our part, the seeds of enmity are so abundant, and so plentifully scattered by an ill-natured world."—Tillotson. (Heb. xii. 14.)

Verse 19.—"Avenge not yourselves." "It is commonly said that revenge is sweet, but, to a calm and considerate mind, patience and forgiveness are sweeter, and afford a much more rational, solid, and durable pleasure than revenge; the monuments of our mercy and goodness are a far more pleasing and delightful spectacle than those of our rage and cruelty, and no thought haunts men with more terror than reflection on what they have done in the way of revenge; one act of revenge provokes another, so as to produce an endless circulation of injuries, revenges, and miseries; but there is no torment in love; to bear no grudge or malice is the most pleasant state of mind, so that, even for our own sakes, we should cultivate charity and kindness. If anything will reconcile an enemy, love and kindness will; it is hardly in the nature of man to withstand them, especially when they

I will repay, saith the Lord"
(Deut. xxxii. 35).

20 Therefore "if thine enemy
hunger, feed him; if he thirst,

give him drink; for in so doing thou shalt heap coals of fire on his head" (Prov. xxv. 21, 22).

come from an injured person; they can scarcely fail to gain upon the worst disposition, and to melt down the hardest temper. Love for love is but justice and gratitude; love for no love is kindness and favour; but love for enmity and hatred is a most divine temper, an immutable goodness; for if hatred and enmity do not extinguish love, what can? so that to return good for evil, and love for hatred, is one of the greatest proofs of a great mind, and of deep wisdom and consideration; for naturally our first inclinations towards our enemies are full of anger and revenge, but our second and wiser thoughts will tell us that forgiveness is much more generous than revenge; a more glorious victory cannot be gained over a man than this, that when the injury begun on his part, the kindness should begin on ours; if both ways were equally in our power, it is a much more desirable conquest to overcome evil with good, than with evil; by the latter, we can only conquer our enemy, and may fail even in that; by the former, we shall certainly conquer ourselves, and probably our enemy too; whereas the angry man loses all government of himself, and lays the reins on the neck of brutish passion, which hurries him on, first to revenge and then to repentance for the folly he has committed; to enforce this duty the Scriptures remind us of the mercy we experience from our heavenly Father, who, though oft provoked, is slow to anger and ready to forgive; and what comes yet nearer to us, the example of the Son of God, our blessed Saviour, who prayed for his enemies, and that not upon cool consideration after the injury was done, and the pain of his sufferings was over, but whilst the sense and smart of them was upon him, in the very bitterness and agony of death—in the height of all his anguish he poured out his soul an offering for the sins of men, and his blood a sacrifice to God for the expiation of the very guilt by which they shed it; pleading the only excuse that could possibly be made for their malice, that is, their ignorance—spending his last breath in that most charitable prayer,

'Father, forgive them; they know not what they do.' With what conscience can we pretend to share the benefits of this example without imitating the virtues of it? It may be said, what more can we do for our best friends than to love and bless them, to do good to, and pray for them? and are we to make no difference between our enemies and our friends? Surely we are to make a difference between them, and so we may, notwithstanding this precept, for there are degrees of love and proportions of kindness; we may abstain from revenge, yea, and love our enemy, and wish and do him good, and yet not take him to our bosom, and treat and trust him as our intimate friend; for every one that is *not* our enemy is not fit to be our friend; much less one who has been our enemy, and, perhaps, is so still; there must be a great change in him before it will be fit, if ever it be so, to take him to our friendship."—Tillotson. There is a vast difference between pity, benevolence, forgiveness, and affection founded on *esteem*; it is not *possible* to feel such an affection towards a depraved nature, neither is it commanded (Luke xvii. 8, 4; 1 John v. 3, 4).

Verses 20.—Instead of returning evil for evil, render to your enemy whatever service his wants may require, and you may have it in your power to bestow; by such truly generous conduct you will awaken in him sentiments of shame and remorse, and thus subject him to sharper anguish, and gain for yourself a nobler triumph, than if you should heap coals of fire upon his head. "If we are bound," says Tillotson, "to regard our enemies with good will, it is almost superfluous to remark how great should our kindness be to those who have done us no injury, and especially to our natural kindred, to our spiritual brethren, and to our benefactors; for these are so many special ties and endearments founded either in nature or religion, or in common justice and gratitude, and between these and our enemies we ought to make a wide and sensible difference in our carriage and kindness towards them;

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 LET every soul submit itself to the supreme authorities, for there is no authority but

from God, and the existing authorities are ordained of God.

2 Whosoever therefore resisteth the authority, resisteth the ordinance of God, and they that resist shall receive to themselves condemnation.

if we do not, we represent our Saviour as an unreasonable lawgiver, and misinterpret his precept, contrary to the reasonable and equitable meaning of it; for nothing is more certain than that our blessed Lord never intended, by any precept of his religion, to cancel any real obligation of nature or justice or gratitude, or to offer violence in the least to the common reason of mankind."

Verse 21.—Such is the excellence of Christianity, that what were formerly considered, and that only by a few of the wiser sort, as heroic instances of virtue and goodness, and above the common rate of humanity, are by it made the indispensable duties of all mankind. It is too true that the practice of even the best Christians falls far short of the perfection of those precepts; but the fault is not in Christianity, but in its professors; men do not cast away the art of medicine because physicians do not live up to their own rules, nor follow the prescriptions they give to others—not because their rules are not good, but because their appetites are unruly and too headstrong for their reason—as little should that which heals the maladies of the soul be slighted, because of the inconsistencies of those whose duty it is to recommend it by example as well as by precept.

CHAP. XIII.

Having so admirably instructed his brethren in the principles they should cultivate, and the conduct they should practise towards individuals, whether friends or enemies (chap. xii. 9–21), the apostle now proceeds to exhort them to the observance of another class of duties, which, although no less necessary than the former, seldom receive the consideration that is due to them—the duties we owe to the government under which we live. Many circumstances rendered it very appropriate to address those exhortations to the Christian

community at that time; a large proportion of its members consisted of Jewish converts, and the Jews were noted for their stubborn antipathy to heathen rule; and Gentile, as well as Jewish converts would naturally feel impatient of submission to rulers whose knowledge of God and of his laws was so much inferior to their own; moreover, their divine master had been put to death as the enemy of Cæsar (Mark xv. 26; Luke xxiii. 2; John xix. 12), and themselves, if not yet subjected to open persecution, were at all events regarded by the magistrates with suspicion and dislike; all these circumstances, aided probably by vague expectations that the kingdoms of the world would soon be superseded by the kingdom of Christ, tended to foster a spirit of disaffection towards the existing government. To guard his brethren against so fatal an error, the apostle reminds them that civil government is of divine institution, and that to resist it, is to resist an ordinance of God. Man has an innate inclination to society—there only can his wants be supplied, and his faculties find suitable exercise—there only can virtue be cultivated, and God be glorified; but society cannot subsist without the maintenance of order, nor order be maintained without law and government; God, therefore, requires every citizen's willing obedience to the government which divine providence has set over him, provided its edicts be not contrary to that law which he has revealed by his prophets, or written in man's heart; but if those edicts be opposed to the principles of truth and justice, we must obey God rather than man, and refuse to comply with any ordinance that is sinful, submitting patiently to the penalties of disobedience, as did the prophets and apostles of our Lord (Dan. iii. 16, &c.; vi. 10; Acts iv. 19; v. 29). The benefits derived, even from tyrannical governments, vastly outweigh the injuries they inflict; even in them the magistrate,

3 For rulers are not a terror to good works, but to the evil; wilt thou then not be afraid of the authority? do that which is good, and thou shalt have praise of the same:

4 For he is a minister of God to thee for good. But if thou do that which is evil be afraid, for he beareth not the sword in vain, for he is a minister of God, an avenger to

except in rare instances, is a terror, not to the good, but to the wicked; the happiness of the community is largely promoted, and the abuses of the sovereign power form but a small evil when compared with the anarchy and misery which would ensue if every man were to resist, with violence, what he conceived to be unjust to himself, or offensive to God. But the language of the apostle, in this place, cannot, with any fairness, be alleged to prove that a nation may not, under any circumstances, resist the oppression of a tyrannical ruler; his design was, not to discuss questions of political right, but to inculcate principles of Christian duty; he teaches his brethren that in becoming Christians, they were not released from the obligation of rendering obedience and reverence to the civil magistrates whom providence had set over them; but he does not intimate that they had forfeited any of the rights that had belonged to them as men and as citizens; and it is deserving of observation, that the word used by him to designate the ruling power properly denotes legitimate authority, as contradistinguished from mere force, and is repeated five times within the compass of three verses, which is the more remarkable, as St. Paul usually avoided repetition of the same word, if he could do so without injury to his argument.

Verse 1.—"Let every soul submit itself to the supreme authorities," i.e., to the sovereign and to those whom he has commissioned to act in his name. We see that St. Paul claims no exemption from the control of the civil magistrate for any soul within the church, not even for the apostles; but, as if framing his language expressly to guard against ecclesiastical usurpations, says, emphatically, that it is the duty of every soul to submit to the supreme governor of the state. St. Peter is equally explicit in commanding obedience to the magistrate (see 1 Pet. ii. 11-16); the monstrous pretensions, first put forward in his name, in ages of dark-

ness, and still wickedly adhered to, were altogether unknown to the apostles. "Our blessed Lord," says Hooker, "knew that his apostles were to build up his church, even in the bosom of kingdoms, whose rulers would be open enemies to it, for the space of many years; wherefore, he gave them only such commission as they might anywhere execute in quiet and peaceable manner, the subjects of no commonwealth being touched in goods or in person, by virtue of that spiritual regimen to which they became subject, by embracing Christianity."

"The existing authorities are ordained of God." God has rendered society necessary to the well-being of man, and civil government necessary to the well-being of society, and it is by the appointment of his providence that our existing rulers have been placed in authority over us.

Verse 2.—"Whosoever, therefore, resisteth the authority, resisteth the ordinance of God." The statement of the apostle relates only to an established government, such as then existed at Rome; it affords no direction to guide us in the case of a disputed succession, or of a civil war; in such cases we are left to the guidance of our own conscience.

"They that resist shall receive to themselves condemnation"—shall be condemned and punished by the magistrate; which punishment, however, may be ascribed to God's moral government of the world.

Verse 3.—"For rulers are not a terror to good works, but to the evil." Such is the beneficent purpose for which civil government was ordained of God, to punish wickedness and vice, and to maintain true religion and virtue; and it is obviously the interest of rulers to encourage virtue, and to suppress vice.

Verses 4, 5.—"For he beareth not the sword in vain," &c. In ancient as in modern times, a sword was borne by or before the supreme magistrate, as a sym-

execute wrath—to inflict punishment—on him that doeth evil.

5 Wherefore ye must needs submit yourselves, not only for wrath, but also for conscience' sake—*not only for fear of punishment, but also from a principle of duty.*

6 For, for this cause pay ye tribute also; for they are ministers of God, attending continually upon this very thing.

7 Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, but to love one another; for he that loveth his fellow-man hath fulfilled the law.

9 For the commandment, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and every other commandment, is briefly summed up in this precept, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour; therefore love is the fulfilment of the law.

bol of his authority to inflict the punishment of death; an authority, the exercise of which is here recognised as of divine appointment; we are bound to submit to the magistrate, not only from the fear of punishment which mere power might produce, but from a higher principle, since he is the minister of that God who makes civil obedience a matter of duty.

Verse 6.—"For, for this cause pay ye tribute also," i.e., because their office is of divine appointment, and they ministers of God, labouring constantly for the punishment of evil-doers, and the protection of the good, ye are bound to contribute to their suitable maintenance by the cheerful payment of taxes (Matt. xxii. 21).

Verse 8.—"Owe no man anything, but to love one another." Whatever debt or duty you owe to any, discharge it faithfully; there is, however, one debt from which you can never be released, the debt of love, that, while paying, you still owe, and in discharging it you cannot fail to acquit yourselves of every other obligation; the new commandment of our Lord has rendered this a debt of perpetual obligation (John xiii. 34; Matt. vii. 12; Gal. v. 14; 1 Cor. xiii.).

Verse 9.—"Thou shalt love thy neighbour as thyself." Every one with whom we have any dealing, any intercourse, is

to be regarded as our neighbour, and it is our duty to consult his happiness as we provide for our own welfare—to treat him as we should wish to be treated ourselves in like circumstances; to sympathise in his innocent joys and sorrows. This settled principle of benevolence is the only effectual security for our performing the offices of kindness which we owe in the daily and familiar intercourse of life; nor is there any danger that our love for our neighbour, though it were equal in degree to our self-love, would lessen our happiness, or lead to the neglect of our own interest; on the contrary, the exercise of a right affection would of itself add to our happiness, and, besides, we have not only deliberate self-love, but also several appetites, passions, and affections which we cannot feel for others, and which serve to secure our own welfare; moreover, we always carry about with us a perception of our own interests, like the consciousness of our own existence, which we cannot have with respect to the interests of others, so that though our love for our neighbour were equal to our self-love, we must yet, from the constitution of our nature, necessarily be more taken up with our own interests than with those of others.—See Bishop Butler's Sermons on this text.

Verse 10.—"Love is the fulfilment of the law;" it leads to the due discharge of every duty; the benevolent man endea-

11 And thus *should we do*, as knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.

12 The night is far spent, and the day is at hand; let us therefore cast off the works of

darkness, and let us put on the armour of light.

13 Let us walk becomingly as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying.

14 But put ye on the Lord

vours to promote the happiness of all with whom he has to do, and so far as his influence extends, is a blessing to all about him—happiness grows under his influence; if he be of superior rank, he is kind, compassionate, and bountiful; if of inferior degree, he is respectful, obedient, and grateful; inasmuch that it might serve a man, as a test of his character, if he would but ask himself the question, am I a better master, or a better servant, a better friend or neighbour, than such or such persons, whom, perhaps, I may think not to deserve the character of virtue or religion so much as myself? “Even in the case of real injury, a good man will make all the allowances that ought to be made, and without any attempt at retaliation, will only consult for his own and other men’s security for the future, against injustice and wrong. The love of our neighbour is a powerful addition to the other motives which conduce to the practice of temperance and its kindred virtues, for these virtues are essential to the right discharge of any duty, and have a strong influence upon our neighbour’s happiness by way of example also; and a dissolute course of life obviously implies a general neglect of the duties we owe to our friends, our family, and our country. Piety, too, or the love of God, is clearly connected with the love of our neighbour, for he who is good himself cannot but love goodness in another, and cannot fail, therefore, to render the homage of his heartfelt adoration to the Being who is perfect goodness, the author and giver of all good. Thus do virtue and piety coincide, and love truly prove the fulfilment of the law.”—Bishop Butler.

Verses 11 to 14.—“And this” let us do, that is, “let us love our neighbour so as to fulfil the law,” especially as we know that the time calls for more diligent performance of duty, “for now is our salva-

tion nearer than when we believed.” At the date of this epistle, the church consisted, for the most part, of adult converts, who could well remember the time when having become believers, and been baptized into the name of Christ, they were placed in the way of salvation; those who have been blessed from childhood with a religious education, may not be able to remember the commencement of their faith, but baptism is to them also their entrance into the same way, and if they be walking in accordance with their Christian profession, every hour that passes brings them nearer to the end of their faith, the salvation of their souls. The darkness of ignorance and sin, which here envelopes us, renders this life but as night; and though, as we proceed on our pilgrimage, the darkness diminishes, and sin is brought into partial subjection, still is our light but as the dawning of the day, and each moment as it flies, calls for increased vigilance and activity in cultivating those Christian graces, without which we shall not be meet for the society of the saints in light (Eph. v. 11; 1 Thess. v. 5–8).

“Let us therefore cast off the works of darkness, and let us put on the armour of light.” The works of darkness are those evil deeds which nature has stamped with the brand of shame, which their unhappy perpetrators, therefore, endeavour to shroud in darkness, that they may not be seen by the eyes of men; the apostle mentions the chief heads of them in the following verse; while the graces which become a Christian, and are beheld with pleasure by men and angels, clothe the soul as in radiant panoply proof against all the assaults of the enemies of our salvation (Eph. vi. 13, &c.). Our blessed Lord has set us a perfect example of them in our own nature, wherefore the apostle, willing to inculcate the cultivation of these graces to the highest perfection of

Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAP. XIV.

1 MOREOVER, though a man be weak in the faith receive

which our nature is capable, has told us to put on the Lord Jesus, that is, to imitate his holy life; for (to adopt the beautiful language of Jeremy Taylor) as a garment is adapted to the figure and measure of the body, so as to fit it perfectly in every part, so should we put on Christ by imitating the whole body of his sanctity, and expressing him in our lives (Gal. iii. 27); that God, beholding our impress, and knowing whose image and superscription we bear, may acknowledge us for sons, when we have the air and features and resemblances of our elder brother; and what is there in heaven or in earth we can desire or imagine beyond a likeness to God, and participation of the divine nature and perfection? Our Lord's history contains no prodigious actions, too great for the imitation of men, for although he was without sin, the instances of his piety were the actions of a very holy, but not supernatural life; unlike the story of certain canonised persons, whose life is told rather to amaze us and create scruples, than to lead us in the evenness and serenity of a holy conscience; we are not commanded to imitate a life, whose story tells of extacies in prayer, and abstractions and spiritual transports, and fastings to the exhaustion of spirits, and disabling of all animal operations; but a life of justice and temperance, of chastity and piety, of charity and devotion—a life, without which human society cannot be conserved, and by which, as our irregularities are made regular, so our weaknesses are not upbraided, nor our miseries made a mockery; we find so much reason to address ourselves to a heavenly imitation of so blessed a pattern, that the reasonableness of the thing will be a great argument to chide every degree and minute of neglect. When our lives are formed into an imitation of the life of the holiest Jesus, the Spirit of God returns unto us, not only by the efficacy of the imitation, but by the merit and successful pleading of the actions of Jesus. But not everything that Jesus did is imitable by us, for some excellent acts of his were demonstrations of divinity, and an excellent grace poured forth on him, without measure, was their instrument. The in-

stances are not many; whatever he commanded, and whatever he did of precise morality, or in pursuance of the laws of nature, in that we are to trace his footsteps; there his law and his practice differ but as a map and a guide; and, as he did some things which we cannot imitate, so we are to do some things which we cannot learn from his example, for there are some of our duties which pre-suppose a state of sin, and some which suppose a violent temptation and proneness to it; such are all the acts of repentance and duties of mortification. In all things we should do those actions which are farthest removed from scandal, and which, towards ourselves, are severe; towards others, full of gentleness and sweetness, for so would the righteous and merciful Jesus have done.

“Make not provision for the flesh, to fulfil the lusts thereof;” it is our duty to provide for the health and well-being of the body, but not to pamper its lusts; on the contrary, we should mortify and subdue them (see chap. viii. 12; Gal. v. 16).

CHAP. XIV.

When St. Paul was writing this epistle, there were multitudes of Jewish converts, who, although they acknowledged Jesus for their only and their perfect Saviour, yet clung tenaciously to many ordinances of their ancient religion, such as holding solemn fasts on certain days, and abstaining from certain meats; and who condemned, as profane, the liberty claimed by their more perfectly-instructed brethren, to partake, without scruple, of whatever food the goodness of God had enabled them to provide; these converts the apostle calls weak in the faith, because of the Jewish prejudices which they thought it necessary to mingle with the simplicity of the Gospel; yet he exhorts that they should be received with kindness and treated as brethren, because they saw not how inconsistent their opinions were with a true faith in Christ. Since we profess ourselves disciples of Jesus, we ought to imitate the meekness of our Master, and not despise or judge uncharitably of those whom we

him *with kindness*, and not to judge each other's thoughts uncharitably.

2 One believeth that he may partake of any kind of food, another who is weak eateth *only* herbs.

3 Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth; for God hath received him *into his household*.

4 Who art thou that judgest

the servant of another master? to his own master he standeth or falleth. Yea, he shall be upheld, for God is able to uphold him.

5 One man esteemeth one day above another; another man esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it in honour of the Lord; and he that regardeth not the day, it is in honour of

deem weaker in faith than ourselves; it is, indeed, our duty to contend earnestly for the truth, but while we endeavour to expose error, and to convince those that differ from us, we must never divest ourselves of charity, which is the very bond of perfectness, nor employ any other weapons, even in defence of the truth, than those which become a soldier of Christ.

Verses 2, 3.—One believes that under the Gospel the distinction of meats, clean and unclean, has been abolished, and that every species of food may be innocently partaken of, if it be received with a thankful acknowledgment of the goodness of God, by whose providence it is given for our enjoyment (1 Tim. iv. 3-5); another, persuaded that the ancient distinctions of the law are still in force, and fearing lest he should defile himself by eating that which is unclean, abstains entirely from meats, and eats only herbs; let not the more enlightened believer despise, as superstitious, him who abstaineth from meats, for his scruples are probably sincere, and it is not the deepness of men's knowledge, but the singleness of their belief, that God accepteth; and let not him who prideth himself on his abstinence, condemn, as profane, the man who maketh no distinction of meats, seeing that, by a reverent and holy use, he sanctifies everything of which he partakes, and God has accepted him as his servant, and imparted to "him of his spirit."

Verses 4.—"Who art thou that judgest the servant of another master?" to which

master alone it belongeth to approve or to censure, to acquit or to condemn him. To censure and condemn our fellow-servant, without evident and reasonable cause, is not only uncharitable and unjust towards him, but also a wrongful and arrogant encroachment upon our Lord himself, to whom alone the right of judging, in such cases, belongeth; whose infallible and impartial judgment alone is competent to the task; and whose grace is ever ready to correct the errors and uphold the feeble steps of his weak but willing people (Jas. iv. 12).

Verses 5.—"One man esteemeth one day above another." There were many solemn fasts annually observed among the Jews; on those solemnities, after abstinence throughout the day, they took an austere repast in the evening—their food plain bread, their only relish herbs or salt; most of the Jewish converts continued to observe the solemnities of their nation, while they who had juster views of the Gospel made no such distinction of days (Gal. iv. 10; Col. ii. 16). The rule laid down by the apostle, to allay the heat of controversy in such matters, is, that every man should do what, in his own best judgment, he is persuaded is fittest to be done, and most tends to the glory of God, without molesting others. If the judgment of our conscience consent not to what we do, as fit and good, the doing of it is sin to us, although the thing itself be allowable.

Verses 6.—We see by this verse, that both parties, at their meals, acknowledged God's bountiful providence, and blessed

the Lord that he abstaineth from regarding it. He that eateth, eateth in honour of the Lord, for he giveth God thanks; and he that eateth not, it is in honour of the Lord that he abstaineth from eating, and he also giveth God thanks.

7 For none of us liveth for himself, and none of us dieth for himself.

8 For if we live, we live for the Lord; and if we die, we die for the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord

both of the dead and of the living.

10 Thou then *that art scrupulous*, why judgest thou thy brother? and thou, on the other hand, *that rejoicest in thy liberty*, why despisest thou thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

12 Thus then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more,

him for his goodness; a practice, no doubt, universally adopted in the church from the divine example of our Lord, whose reverent performance of this act of devotion was so striking, that his two disciples, who had failed to recognise him during a long discourse, knew him at once in his blessing the bread at their meal (Luke xxiv. 30, 31).

Verses 7, 8.—"For none of us liveth for himself," &c. The continuance of our life, and the way of our death, are in the hands of him who alone hath power over all flesh, and to whose appointment we ought with patience meekly to submit ourselves, that our life and our death may redound to his glory; for we are not our own, we are bought with a price—the precious blood of Christ, who died for us, that we should not live to ourselves, but to him, that whatever actions we undertake, whether relating to life or to death, should be directed to his service and his glory (2 Cor. v. 15).

Verse 9.—"To Christ is committed the government and the protection of all mankind, as the reward of what he did and suffered for their sake; he is called the Lord of all men, and the head of every man; all authority is given him in heaven and in earth; and he shall be the final

judge of quick and dead; which privileges, rights, and dignities, are declared to have been procured by virtue of his obedience unto death for the expiation of our sins—to have been purchased by his own blood—from his resurrection he began to possess that reward, and to enjoy that dominion; his resurrection having been the first step of his advancement to that royal dignity and pre-eminence over all flesh, to which, in regard to his sufferings, God did exalt him; worthy of God it was, and a fitting requital to place the crown on his head, to put the sceptre into his hand, who willingly bore a cross—who patiently submitted to a scourge—to constitute him the judge, who, out of abundant piety to God, and charity to God's creatures, was contented to be arraigned, to be sentenced to be executed as a malefactor; he dearly purchased the right to be Lord of dead and living, and just it was that he should obtain it."—Barrow. (Matt. xxviii. 18; Acts x. 36, 42; xvii. 31; 1 Cor. xi. 8; Phil. ii. 8, 9; Heb. i. 2; ii. 8; Rev. xvii. 14.)

Verse 11.—Is from Is. xlv. 23, version of LXX, slightly varied, as if quoted from memory (chap. xv. 9; Phil. ii. 11).

Verses 12, 13.—"Thus then every one of us shall give account of himself to God."

but rather, *ye that are strong*, resolve ye on this, not to put a stumbling-block, or an occasion to fall, in your brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat—*because of thy eating what he regards as unclean*—now walkest thou not charitably; destroy not him with thy meat for whom Christ died.

16 Let not then your good—*your Christian liberty*—be evil spoken of.

17 For the kingdom of God

All the actions of men are registered with unerring exactness in the records of divine omniscience; every word, every work, every thought, shall be disclosed in its true quality, and judged at the dread tribunal of our Lord (Rev. xx. 12; Dan. vii. 10). How gentle should we be then in our censure of others, lest we provoke the severity of justice against ourselves! and how strict should we be in judging ourselves, that we be not judged of the Lord! "We invade our Lord's office, making ourselves judges in his room—we usurp his right, when we exercise jurisdiction over his subjects—we arrogate to ourselves his attributes, who alone is able to know and to judge rightly, when we presume to search the hearts, or pretend to know the secret intentions of our brethren."—Barrow. The Jew, who believed himself bound to the law, is cautioned to take heed that his scrupulosity did not make him over-rigorous in condemning his brethren who were free; the Gentiles are cautioned not to become scandalous by abusing their liberty to the offence of their weak brethren who were scrupulous.

Verses 14 to 16.—"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." Nothing that entereth into the mouth (saith our Lord) can defile a man—it is only that which proceedeth out of the heart that defileth; nevertheless, if a man believe in his conscience that anything is unclean, and ought not to be used by him, it is his duty to abstain from it—though the judgment of his conscience be erroneous, he is bound to obey it; to partake of what he deemeth to be unclean, would to him be sin, and his scruples ought to be respected. "Though all things be lawful for me," saith the

apostle, in another place (1 Cor. vi. 12), "all things are not expedient;" in those things, from which, without hurt, we may lawfully abstain, we should, in the exercise of our liberty, regard the weakness of our brethren, and not cause our good, our Christian liberty, to be evil spoken of—to be stigmatised as licentious, and to bring reproach upon the Gospel. It was a weakness in the Jewish Christians, and a mistaken judgment, to think the Gentiles polluted by eating those meats which themselves were afraid to touch, lest they should thereby transgress the law of Moses; but so highly were they scandalised at the liberty claimed by their Gentile brethren, that the apostle had just cause to fear they would rather forsake Christianity than endure any fellowship with those who made no conscience of that which to themselves was abominable, therefore he cautions the more enlightened not to destroy the weak by meats; and adds wonderful force to the warning, by setting in vivid contrast the paltriness of the indulgence which might be the means of destroying a brother, and the infinitely precious ransom that was paid to save him—"by thy meat destroy not him for whom Christ died"—"thy meat!" the very words breathe a tone that might abash the most selfish sensualist (1 Cor. viii. 10, 11).

Verse 17.—"The kingdom of God is not eating and drinking"—that is, the privileges which belong to God's people, who trust in him as their Saviour, and obey him as their king, do not consist in a matter so trivial as permission to partake of any meats or of any liquors, but in pardon of their sins, and in peace with God, and in holy joy shed abroad in their hearts by the Holy Ghost (chap. v. 1; 1 Cor. viii. 8, 9).

is not eating and drinking, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in those things serveth Christ, is acceptable to God, and approved of men.

19 Let us therefore follow after the things that make for peace, and things whereby one may edify another.

20 Do not, for the sake of meat, destroy the work of God; all meats indeed are pure, but it is evil for that man who eateth with offence—*who eateth notwithstanding the offence which his eating gives.*

21 It is good neither to eat flesh, nor to drink wine, nor to

do anything whereby thy brother stumbleth, or is offended, or is made weak.

22 Thou hast faith—a *firm conviction of the innocence of what thou doest*—have it to thyself before God: happy is he that condemneth not himself in that thing which he approveth.

23 But he that doubteth is condemned if he eat, because he eateth not of faith, and whatever act is not of faith—*whatever is not done with a full conviction of its innocence*—is sin.

CHAP. XV.

1 WE then that are strong ought to bear the infirmities of

Verse 18.—"He that in those things"—that is, in the matters of eating and drinking, or whatever else may offend his weaker brethren, obeys the will of Christ, and follows his great example, is well-pleasing to God.

Verse 19.—Nothing so much tends to peace and edification as charity and mutual forbearance; though a man be convinced of the lawfulness of any act, yet if he have reason to think that it may prove a stumbling-block to a weaker brother, and tempt him either to forsake the faith, or to act against the dictates of his conscience, he behaves uncharitably, he sins grievously, when, for his own gratification, he perils the salvation of him for whom Christ died.

Verses 20, 21.—Men are said to be "offended," when they are led or provoked into sin—wicked men may take occasion to do evil, even from good things, and so Christ himself was a rock of offence to the wicked; but scandal is really caused only when the example, not of a good, but of an evil or an indifferent thing, induceth men to sin.

Verse 22.—"Thou hast faith"—a full

conviction of thy Christian liberty, an entire belief that all meats are sanctified by a holy use, to him who partaketh of them in moderation, and with grateful acknowledgment of God's goodness; enjoy this belief, and act upon it, when none can be offended or hurt by thy liberty—it is a privilege for which thou shouldst bless God; but do not act upon it so as to cause thy weaker brother to fall from his duty.

Verse 23.—The Jew, who doubteth whether he be at liberty to transgress the ordinances of the old law, is condemned, if he eat the meats there forbidden; for though the act be now lawful in itself, yet since it is performed by him without a full persuasion of its lawfulness, it is sin to him; we are, therefore, the more bound to respect his scruples, and not offend his prejudices.

CHAP. XV.

Verses 1 to 3.—In the latter part of the preceding chapter, the apostle addressed himself more especially to the strong in faith, pointing out the painful consequences that might result from unnecessarily offending their weaker brethren; he

the weak, and not *merely seek* to please ourselves;

2 *Rather*, let each of us please his neighbour, in order to promote what is good for the edification *of the church*.

3 For Christ also pleased not himself; but, as it is written, "The reproaches of them that reproach thee have fallen upon me."

4 For whatsoever things were written of old, *by God's prophets*, were written for our

instruction, that we, through the patience and comfort which the Scriptures impart, might have hope.

5 Now may the God who ministers patience and consolation, grant you to be of the same mind amongst each other, after the example of Christ Jesus;

6 That ye may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

continues here to exhort them to a spirit of forbearance and charity, enforcing his words by the touching example of our Lord Jesus Christ. Charity obliges us, for our brethren's sake, to abstain from that which otherwise were lawful enough. The man whose faith is truly enlightened, will regard the honest scruples of his weaker brethren with tender compassion, and will rather forego the enjoyment of his own privileges than put a stumbling-block in the way of his neighbour. In acting thus, he will be following the example of his divine Master; for Christ sought not his own pleasure, but patiently bore the contradiction of sinners, and submitted to every extremity of reproach and suffering for his Father's glory and his brethren's good, so that to him may be applied that passage of the 69th Psalm, 9th verse—"The reproaches of them that reproached thee have fallen upon me."

Verse 4.—For this, and whatever else was written by God's prophets, was designed to teach us our duty, and, by teaching our duty, to minister to our comfort and cheer us with hope. Now, if it be true of the Old Testament (of which only the apostle here speaks), that it inspires patient, nay, cheerful acquiescence in the will of God, that it administers comfort to the afflicted, and raises the dejected soul with hope—the blessed hope of everlasting life—how forcibly may the same be affirmed of the New Testament, which completes the canon of God's holy Word, and is to the Old as the meridian splendour of the sun to the morning's

dawn! The Old Testament teaches the way of salvation by faith in a Saviour whom God should send to redeem the world; the New more clearly tells us that the Saviour is come—that Jesus, whom the Jews crucified, and whom God raised again from the dead, is he. Thus the end of both is the same—salvation through faith in that only name; together they contain the whole counsel of God concerning us, and were given by his gracious Spirit to instruct us in his will, and guide us to everlasting life. The Old Testament, besides pointing to the Saviour, who was not only the consolation of Israel, but also the desire of all nations, contains many prophecies whose clear fulfilment should confirm our faith—many histories wherein, as in a mirror, we might behold the mercy, the truth, and the righteousness of God, his everlasting love to those who faithfully obey and honour him. How gratefully should we use those precious gifts to his glory who gave them, seeking from them to know what the will of God is—what is holy, and perfect, and good in his sight—that we may faithfully do the same.

Verse 5.—There is no contention or variance, however small, but it is, in some degree, a blemish to that unity which ought to prevail in the Church of Christ, and which redounds to the glory of God. The incidental mention, in the preceding verse, of the patience and consolation obtained from Scripture, suggested this animated prayer to the God from whom all patience and consolation are derived.

7 Wherefore receive ye one another, as Christ also received you to the glory of God.

8 For I say that Jesus Christ was a minister of the circumcision—*of the Jews*—for the truth of God, to confirm the promises made unto the fathers;

9 And that the Gentiles *also* might glorify God for his mercy; as it is written, “For this cause I will confess to thee among the Gentiles, and will sing unto thy name.”

10 And again he saith, “Rejoice, ye Gentiles, with his people.”

11 And again, “Praise the Lord, all ye Gentiles; and laud him, all ye people.”

12 And again, Esaias saith, “The root of Jesse shall continue, and he that shall rise *from it* to rule over the Gentiles, in him shall the Gentiles hope.”

13 Now the God who inspires hope fill you with all joy

Verse 7.—“Wherefore receive ye one another”—whether ye be of Jewish or of Gentile birth, receive each other with mutual forbearance and a kindly spirit, so that your intercourse may redound to the glory of God; for thus ye will be following the example and fulfilling the wishes of Christ, who has received both Gentiles and Jews on equal terms into his church, that he might thereby promote his Father's glory.

Verse 8.—The apostle concludes his epistle, as he began it, by affirming that under the Gospel the distinction of Jew and Gentile is abolished; that Jesus is in fact the Messiah promised to the patriarchs (Acts iii. 25, 26), who should establish a kingdom of a spiritual nature, universal in extent and eternal in duration, in which mercy, and truth, and righteousness should flourish to the glory of God—Gen. xii. 8; xxii. 18; xxvi. 4; xxviii. 14. To prove this, the words of David, Psalm xviii. 49, are cited as relating to the exaltation of Messiah to rule over all nations; and also that sublime song which Moses, God's inspired servant, uttered in his name (Deut. xxxii.), and which, after declaring to the Jews the destiny that awaited them, concludes (verse 43) with the words here quoted, as if intimating that the Jewish theocracy would end in the adoption of the Gentiles to co-equal interest with the Jews in the church.

Verse 11.—Is cited from the 117th Psalm, in which the Gentiles are exhorted to praise Jehovah for his mercy and truth, shown in accomplishing the promises con-

cerning their calling and conversion made to the fathers, to Abraham and his seed for ever—his spiritual seed—to all believers, whether of the circumcision or of the uncircumcision (ch. iv. 11, 12).

Verse 12.—Is from Isaiah, xi. 1, 10, in which the prophet takes occasion, from the temporal deliverance of the Jews from the rage of their enemies, the Assyrians, to launch out into the celebration of the spiritual deliverance of God's people by the Messiah, who is represented as a tender scion shooting up from the root of a decayed tree, and, though weak in appearance, destined to become fruitful and to prosper (Rev. v. 5; xxii. 16). Bp. Louth:

Verse 13.—Here, as in verse 5, the prayer is suggested by the word hope in the preceding verse. The Holy Spirit comforts and sustains believers amid their doubts and distresses, begets peace and joy, assures them of God's love and favour, and confirms them in the hope of their everlasting inheritance (chap. viii.). “There is,” says Taylor, “a certain joy and spiritual rejoicing that accompanies them in whom the Holy Ghost doth dwell—a joy in the midst of sorrow, a joy given to allay the sorrows of secular troubles, and to alleviate the burden of persecution (1 Thess. i. 6). Worldly afflictions and spiritual joys may very well dwell together; the spirit of comfort is the hope and confidence, the certain expectation of partaking in the inheritance of Jesus. This is the faith and patience of the saints, the cordial of all languishing sinners, the sup-

and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I am persuaded myself also concerning you, my brethren, *although I write thus*, that even of yourselves ye are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, my brethren, I have written to you rather boldly, in some degree, as reminding you *of your duty*, because of the grace that is given to me of God;

16 That I should be the minister of Jesus Christ unto the Gentiles, ministering the gospel of God, that the offering

of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory, through Jesus Christ, in those things which pertain unto God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, by word and deed, to make the Gentiles obedient;

19 By mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Moreover, so do I earnestly desire to preach the

port of the scrupulous, the anchor of timorous souls, the staff of the penitent; but this rejoicing must be only in the hope that is laid up for us (chap. xii. 12), the hope of life eternal which can never fail us. We are not to imagine, however, that heaviness of spirit always implies a want of faith; for he is happier whose soul is humbled occasionally by spiritual depression, than he who is exalted above measure by abundance of spiritual delight. God will have them that walk in light to feel now and then what it is to sit in the shadow of death."

Verses 14 to 16.—"And I am persuaded myself, also, although I write to you thus, that even of yourselves ye are full of goodness," &c. We have here a pleasing instance of the gentle, conciliatory, and gracious spirit in which St. Paul asserted his authority, as the apostle of the Gentiles (chap. xi. 13, 14); consecrated to the office of proclaiming the glad tidings of salvation, and, as it were, officiating as a priest in presenting the Gentiles, a holy offering, unto God; the terms he uses seem to be borrowed from the Jewish ritual—he compares the Gentiles, dedicated by him to the service of God, to a sacrifice or oblation, and the Holy Spirit

is the libation poured forth on this sacrifice, by which it is sanctified and rendered acceptable unto God.

Verses 17, 18.—He claims credit to himself only as an instrument employed to effect the beneficent purposes of God—an instrument deriving all its efficacy from divine grace and the power of the Holy Ghost; therefore, he adds, "I will not dare to say anything of what I have done, as if it were done in my own strength—anything except of what Christ hath wrought by me as his instrument."

Verse 19.—"St. Paul considers Jerusalem as the centre, and is here viewing the circumference to which his travels extended—Illyricum borders on Macedonia, and is close behind it, measuring from Jerusalem towards Rome—he mentions Illyricum, therefore, as pointing out to the Romans the nearest place to them to which his travels from Jerusalem had brought him; it was during his second visit to Macedonia and Achaia that he came to the confines of Illyricum, and that visit immediately preceded the writing of this epistle—it was natural that he should refer to a journey that was fresh in his thoughts."—Paley.

gospel where Christ has not been named, that I may not build upon a foundation laid by another;

21 But *that it may be* as the Scriptures declare, "They to whom he was not spoken of, shall see; and they that have not heard, shall understand."

22 For which cause also I have been much hindered from coming to you.

23 But now having no longer in these regions a place *to which the gospel has not been made known*, and having a desire to come to you, which has existed for many years;

24 Whensoever I take my journey into Spain, I will come to you; for I hope to see you as I proceed on my journey, and by you to be helped for-

ward on my way thither, when I shall have first in some degree gratified my desire of holding communion with you.

25 But now I go to Jerusalem, to minister unto the saints—*our brethren in the faith*.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints that are in Jerusalem.

27 It hath pleased them truly, and their debtors they are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things.

28 When therefore I shall have performed this, and shall have sealed—*securely delivered*—to them this fruit of Chris-

Verses 20.—Next to bearing the glad tidings of the Gospel, to places where the name of Christ had not been heard at all, St. Paul, no doubt, would desire to exercise his ministry in places in which, although the Gospel had been introduced, it had not had the advantage of apostolic teaching and apostolic authority; such, we have many reasons to conclude, was the case at Rome, and it was, doubtless, on this account especially that he felt so strong a desire to visit that city.

Verses 21.—(Isaiah lii. 15.)

Verses 23, 24.—We have an intimation (Acts xix. 21) of the strong desire felt by St. Paul, while at Ephesus, sometime before this epistle was written, to visit Rome. It appears, from several instances, to have been the practice of many of the converts to attend him from place to place; when he was going to Rome they went out of the city, a great many miles, to meet him, and, at his departure, probably honoured him with still greater marks of respect.

Verses 25 to 27.—The contribution for the poorer brethren at Jerusalem was zealously promoted by the apostle (1 Cor. xvi. 1, 2; 2 Cor. ix. 1, &c.); there could be no more appropriate token, on the part of the Gentile converts, of their sincere acceptance of the Gospel, and their deep sense of the blessings imparted by it; nor could anything tend more effectually to soften the asperity of the Jewish converts, and remove the prejudices they entertained against their Gentile brethren, than this evidence of genuine Christian sympathy from those whom they regarded so unfavourably. Some think that the apostle meant to hint to the brethren at Rome, the propriety of making a like contribution themselves. From this passage, compared with Acts xx. 2, 3; xxiv. 17-19; 1 Cor. xvi. 1-4; and 2 Cor. viii. 1-4, Paley proves, very conclusively, that St. Paul wrote this Epistle to the Romans towards the close of his second visit to the peninsula of Greece; and on the undesigned coincidences, that may be traced in those and other such passages, founds a very convincing argument for the genuine-

tian love, I will come by you into Spain.

29 And I know that when I come to you, I shall come with the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love which the Spirit imparts, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that believe not in Judea, and that this my ministry to Jerusalem may be accepted of the saints.

32 That I may come unto

you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

1 MOREOVER, I commend unto you Phœbe our sister, who is a deaconess of the church which is at Cenchroæa.

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she have need of you; for she too hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila,

ness and authenticity of the letters and the truth of the narrative (See Paley's "*Horæ Paulinæ*").

Verses 30, 31.—The feeling here indicated by the apostle, of the danger which he incurred, increased, and was confirmed by prophetic intimations, given him in the course of his journey (Acts xx. 22, 23; xxi. 11, &c.); this did not, however, for a moment cause him to waver in the path of duty, nor abate his ardour in the promotion of charity and Christian fellowship. His prayer to be delivered from the unbelieving Jews, was granted only in part; their plots against his life were baffled; but they were permitted to deliver him a prisoner into the hands of the Romans; out of their evil purposes good was produced; God was glorified in his captivity, and the church at Rome had the advantage of his teaching and example for two whole years.

CHAP. XVI.

Verse 1.—We have seen that this epistle was written at Corinth. Cenchroæa was one of the ports of that city, and about eight miles distant from it. St. Paul had been there during his first visit to Greece (Acts xviii. 18), and at that

time probably founded the church here spoken of, in which Phœbe, who seems to have been the bearer of this epistle to Rome, held the office of deaconess. The persons so employed were widows of blameless life, and, to avoid scandal, well advanced in years. They had to perform certain humble services in the church; such as attendance about women at their baptism, attendance about the bodies of the sick and of the dead, ministering to the necessities of travellers and of way-faring men, in which capacity the apostle himself, as well as others, had experienced the benefit of Phœbe's good offices, and now manifests his high sense of her worth by this kind commendation of her to the brethren at Rome.

Verse 2.—"That ye receive her in the Lord"—that is, receive her, being a servant of the Lord—receive her because she is a servant of the Lord. "As becometh saints"—as true disciples of Christ ought to receive their brethren.

Verse 3.—The apostle concludes his epistle with special greetings to those of the brethren at Rome who were his personal friends; and first in that list were Aquila, and his wife, Priscilla, to whom St. Paul was bound by the strongest ties

my fellow-labourers in the service of Christ Jesus;

4 Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church which is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ—the first that was con-

verted to the Christian faith in Achaia.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles—*rank high as missionaries of the gospel*—who also were in Christ—*converted to the Christian faith*—before me.

of intimacy and friendship. The history of those individuals is told in the 18th chapter of the Acts. St. Paul met with them at Corinth, in his first visit to Greece, and abode some time in their house, and worked with them at the same trade. We know that most of the persecutions to which he had been exposed, were excited by the Jews in their rage against him because of his maintaining the right of the Gentiles to be admitted to all the privileges of the Gospel, without being subjected to circumcision, or the other observances of the law of Moses. In the great controversy concerning this question, that Aquila and Priscilla had taken part with the apostle in vindicating the liberty of the Gentiles, is manifest from their having accompanied him in his journey to Asia after the tumult at Corinth. So entirely had they entered into his views, and so well had they profited by the lessons received from him, that they were able to instruct even Apollos in the way of truth. They were Jews, then, who had taken part with Gentiles, and would therefore be regarded by their fanatical countrymen as apostates from the Jewish cause, and were probably involved in the dangers and persecutions to which the apostle had been exposed on account of the Gentiles. For this cause they might fairly have been said to have laid down their necks—that is, to have exposed their lives—in defence of the apostle, and to be entitled to the thanks of the Gentile churches (see Horæ Paulinæ, No. 11).

Verse 5.—“Likewise greet the church that is in their house.” By the church in their house is meant their Christian family, which we may be assured, as well from

the character of the master and mistress, as from its having long had St. Paul among its inmates, was taught to worship God with exemplary devotion. Any assembly of Christians may be termed a church. “Wherever there are three Christians, though they be but laymen, there is a church,” says Tertullian. It may be that the church in the house of Aquila and Priscilla comprised, in addition to the believing and baptised members of their family, such other persons as they admitted and received into their house to join in the worship of God; but as they had only recently returned to Rome—for St. Paul had left them at Ephesus when he departed to go into Greece, a few months before this epistle was written—they could scarcely have had time to form a congregation of strangers at their house, and to inform the apostle of the fact, before the period of his writing (1 Cor. xvi. 19; Col. iv. 15; Phil. 2). He notes it as a mark of special honour, that Epenetus was forward to receive the Christian faith.

Verse 7.—Andronicus and Junias, having been converted before St. Paul, must have been among the earliest that were added to the church, and, from the terms of commendation here bestowed on them, it may be inferred, with probability, that they were the chief preachers of the Gospel at Rome, before the arrival of the apostle in that city; as Jews, they are called his kinsmen; as bold witnesses for the truth, they had doubtless shared his captivity in some of the many imprisonments which he had endured; and, for their zeal as missionaries, they held a high rank among those who bore the message

8 Greet Amplias, my beloved³ in the Lord.

9 Salute Urbanus, our helper in *the service of* Christ, and Stachys, my beloved.

10 Salute Apelles, approved as a servant of Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion, my kinsman. Greet them that be of the household of Narcissus, which are in the Lord—*servants of the Lord*.

12 Salute Tryphœna and Tryphosa, who labour in *the service of* the Lord. Salute Persis, the beloved, who hath

laboured much in *the service of* the Lord.

13 Salute Rufus, chosen in the Lord, and his mother, who is also mine—*by her affection for me*.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, bre-

of salvation, and were entrusted with the care of churches.

Verse 11.—The Narcissus mentioned here is, by some, supposed to be identical with the celebrated freedman of the emperor Claudius, but there is no ground for the supposition beyond the identity of name.

—“Which are in the Lord.” “When the whole family was converted, the apostle writes to the church in such a house; when only a part of the family had been converted, the salutation is directed to as many as were in the Lord in that family.” —Whitby.

Verse 12.—Tryphœna and Tryphosa probably were deaconesses in the church at Rome; at all events, holy women, who for Christ's sake, were zealous in ministering to the wants, whether bodily or spiritual, of the Lord's flock.

Verse 13.—“His mother, who is also mine.” His by nature, mine by her affectionate regard for me.

Verse 14.—The Hermas mentioned in this verse is commonly supposed to have been the author of the work called “The Shepherd.”

“And the brethren that are with them.” And again,

Verse 15.—“And all the saints that are with them;” whether dwelling in the same house, or engaged in the same occupation, or united for missionary purposes, is not well known.

Verse 16.—“Salute one another with an holy kiss.” In the prayer-meetings of the primitive Christians, it was the custom, at the end of the prayers, and before the sacrament, to salute each other with a kiss, adding the words, “peace be with you;” for which reason Tertullian calls it “the seal of prayer;” at these meetings the women sat apart from the men, and men and women respectively saluted only those of their own sex; the kiss was probably to show that they regarded each other as equals, for, in the East, none but persons of the same rank kissed each other; persons of higher rank held out their hands to be kissed by their inferiors.

Verse 17.—The sowers of division mentioned here seem to have been of a different class from the weak brethren spoken of in chap. xiv.—men actuated by no scruple of conscience or regard for truth, but by a sordid selfishness; therefore the apostle counsels to avoid them. “We must use our best endeavours,” says Taylor, “to promote the peace and prosperity of the church, by holding the truth in love; they who swerve from the old, the plain,

thren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men; I am glad therefore on your account, for I would have you wise indeed unto that which is good, but simple concerning evil.

20 And the God of peace shall soon bruise Satan under your feet. The grace of our

Lord Jesus Christ be with you. Amen.

21 Timotheus, my fellow-labourer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I, Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius, mine host, and the host of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, as doth Quartus, our brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of

and the perfect rule of Scripture, and obtrude their conceits on others, cause the offence and make the division; it can never be safe to follow them; if we receive any doctrine contrary to what Christ gave, and the apostles taught, for the authority of any man, then we call men masters, and leave our Master which is in heaven—rather than do so, if the case be plain, we must separate from the congregation and adhere to Christ." St. Paul elsewhere (1 Cor. iii. 3; Gal. v. 20), reckons variance, strife, and divisions among the works of the flesh, proceeding from corrupt dispositions of soul, from pride, ambition, envy, covetousness (1 Tim. vi. 3).

Verse 19.—"Your obedience is come abroad unto all men." In chap. i. 8, he thanks God that their "faith" was spoken of in all the world, their "obedience," for which he here expresses like joy, was founded upon their faith—"I would have you wise, indeed, as regards the good"—well-instructed in the truth—"but simple—inno-cent—as regards the evil"—free from the corrupting power of the evil teaching.

Verse 20.—Those sowers of division, who would seduce you from the faith, are the ministers of Satan; but God, who is

the author of peace, will disappoint their evil purposes, and crush the prime mover of evil under your feet; the expression, perhaps, was adopted in allusion to the primal promise of him who should bruise the serpent's head; having shown the enemy, the apostle points out our great helper, the Lord Jesus Christ.

Verse 21.—The persons whose names are here joined in the salutation, we may presume, were those of St. Paul's friends, at Corinth, who were known in the church at Rome; three of them are mentioned in Acts xx. 4, as having accompanied him into Asia, namely, Timothy, Sosipater, and Gaius, if Gaius of Derbe be, indeed, the person meant here, and not another Gaius who dwelt at Corinth, and was baptised by St. Paul (1 Cor. i. 14).

Verse 22.—Tertius was the amanuensis of St. Paul; and when he comes to write his own name, amongst those who wished to greet their brethren at Rome, he adopts the first person, probably in order to give greater emphasis to the expression of his good will.

Verse 25.—"Now to him that is of power to establish you in the truth, according to my Gospel, even my preaching,

power to establish you *in the truth*, according to my gospel, even my preaching of Jesus Christ, according to the revelation of the mystery which was undivulged in times of old;

26 But has now been made manifest, and by the scriptures

of the prophets, according to the commandment of the everlasting God, made known to all nations, to *call forth in them* the obedience of faith;

27 To God alone wise, even to him be glory, for ever. Amen.

of Jesus Christ." The latter part of the sentence is explanatory of the former; what the apostle here calls his Gospel, in i. 16, he called "the Gospel of Christ," meaning, in both cases, his proclaiming the sufficiency of faith in the Lord Jesus Christ, for the justification of all men—Jews as well as Gentiles—together with the doctrines essentially connected with that great truth. We are not to suppose that, in calling it "his Gospel," he claimed it as his exclusive privilege to preach it, any more than we are to suppose that, in the declaration made by him (ii. 16) "God will judge the secrets of men by Jesus Christ, according to my Gospel," he claimed it as his exclusive privilege to preach that Christ shall judge the world, or that when he said (2 Tim. ii. 8) "Jesus Christ was raised from the dead, according to my Gospel," he meant that he alone preached the resurrection. The same Gospel was preached by all the apostles; but it is very probable that St. Paul, having been specially commissioned to bear the message of salvation to the Gentiles, in his preaching dwelt more than the other apostles on the abrogation of the ceremonial law, and the admission of Gentiles and Jews on equal terms into the church. That this was "the mystery" here spoken of, may be inferred with a high degree of probability from Eph. iii. 4-6—"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed

unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel;" and is further proved by vi. 19, 20—"That I may make known the mystery of the Gospel for which I am an ambassador *in bonds*," compared with iii. 1, where he says that he was "*the prisoner* of Jesus Christ on account of the Gentiles"—that is, because he asserted the right of the Gentiles to be admitted into the Christian covenant without conforming to the Jewish law (1 Tim. ii. 4-7.)

Verses 27.—God only is powerful and wise, and thence able; he only is good, and therefore willing to manage all for the general welfare and benefit of the world; to him, therefore, through Jesus Christ, through whose mediation only his favour is obtained, is all glory due.

The sentiments with which the apostle closes his epistle, are in striking accordance with its opening—ascribing glory to God through Christ, through whom he had obtained his commission as an apostle (chap. i. 5), to publish that Gospel which had been darkly announced, indeed, by the prophets in the Holy Scriptures, but was now fully revealed, to call forth in all nations the obedience of faith for the glory of his name, unfolding what had hitherto been a mystery—how that all men, Gentile as well as Jew, were to be saved through faith in the Lord Jesus Christ.

APPENDIX.

CHAP. I.

Verse 1.—*αφωρισμενος εις ευαγγελιον*—“set apart—consecrated to the office of publishing the Gospel.” The expression probably relates to his consecration to the work of an apostle, by direction of the Holy Ghost, as recorded Acts xiii. 1–3; previously to which he is ranked only among the prophets and teachers; that, having been a solemn public act, was well known in the church; but if the apostle meant to refer to any earlier and more secret designation to his office, in the counsels of God, he would probably have added some such expression as he uses Gal. i. 15.

Verse 4.—*Του ορισθεντος υιου Θεου εν δυναμει, κατα πνευμα άγωσυνης, εξ αναστασεως νεκρων.* The difficulty of this passage has been felt from the time of the earliest expositors; Chrysostom observes concerning it—*ασαφες το εφημενον απο της των λεξεων πλοκης γεγονεν*—“The meaning is rendered obscure by the complication of phrases employed;” that complication consisting, as I conceive, in the use of three different prepositions, *εν*, *κατα*, and *εξ*, to express the same relation. I subjoin his exposition of the passage—*Απο των θαυματων ωνπερ επραττε πολλης δυναμews αποδειξιν παρεχομενος, τουτο γαρ εστιν εν δυναμει—απο του πνευματος δυπερ εδιδου τοις πιστευουσιν εις αυτον και δι’ ου παντας άγιους εποiei διο φησιν κατα πνευμα άγωσυνης, Θεου γαρ ην μονου τα τοιαυτα δωρα χαριζεσθαι, απο της αναστασεως κυριου, πρωτος γαρ οντος μονος έαυτον ηγειρειν, όπερ και αυτος μαλιστα παντων εφησεν ειναι σημειον ικανον, λυσate γαρ φησι τον ναον τουτον και εν τρισιν ήμεραις εγερω αυτον—τι ουν εστι ορισθεντος; δειχθεντος, αποφανθεντος, κριθεντος, όμολογηθεντος απω των άπαντων γνωμης και ψηφου, απο των προφητων, απο της παραδοξου γεννησεως της κατα σαρκα, απο της δυναμews της εν τοις σημειοις, απο του πνευματος δι’ ο τον άγιασμον εδωκεν, απο της αναστασεως δι’ ής του θανατου τον τυραννίδα κατελυσε*—“By the miracles which he wrought, affording a proof of his mighty power, for such is the meaning of *εν δυναμει*—by the Spirit

which he imparted to those who believed on him, and by which he sanctified them all; therefore, the apostle says, 'by the Spirit of holiness,' for it belonged to God only to bestow such gifts—by the resurrection of our Lord, for he first, and he alone, raised himself from the dead, a work which himself also alleged to be the most conclusive proof of his divinity; for, said he, 'destroy this temple, and in three days I will raise it up.' What, then, is the meaning of *ορισθεντος*?—'demonstrated,' 'declared,' 'judged,' 'acknowledged,' by the judgment and suffrage of all—by the prophets—by the extraordinary mode of his generation, as regarded his human nature—by the power displayed in his miracles—by the Spirit, through which he imparted holiness—by his resurrection, through which he destroyed the tyranny of death." Such is Chrysostom's view of this obscure text, and in one point only does it appear open to objection; it is more probable that the expression *κατα πνευμα ἁγωσυνης* relates to that unction of the Holy Ghost, whereby our Lord was sanctified from his birth, and visibly consecrated at his baptism (see Isaiah xi. ; xlii. ; Luke iv. 17–22), than to the gifts of the Spirit imparted to his disciples, for these gifts may be regarded as some of the mighty works denoted by *εν δυναμει*. Thus the proofs of our Lord's divine nature, brought forward here, coincide with those alleged by St. Peter, in his discourse to the first Gentile converts (Acts x. 38, 40)—*ὡς εχρισεν αυτον (scil. Ιησουν) ὁ Θεος πνευματι ἁγῳ και δυναμει, ὡς δηλῃθεν ενεργειων και ιωμενος παντας τους καταδυναστευομενους ὑπο του διαβολου . . . τουτον ὁ Θεος ηγειρε τη τριτη ἡμερα*. If any man think it unlikely that the three prepositions, *εν*, *κατα*, and *εξ*, occurring in the same sentence, should have the same meaning, let him consider, 1st, that each of these words occurs in other passages of St. Paul, with the meaning here assigned to them; *εν* signifies "by" in so many instances, that it is scarcely necessary to quote examples; I will only refer to chap. v. 9; *εν τῳ ἁματι*, "by his blood;" and chap. xv. 13, 16, 19. With respect to *κατα*, we may adduce *κατα την σκληροτητα σου*, "by thy obduracy," and *καθ' ὑπομονην εργου αγαθου*, "by patient continuance in well-doing" (chap. ii. 5, 7), and in St. Luke we find the expression, *κατα τι*, "whereby," "by what means"* (Luke i. 18). As regards *εκ*, we repeatedly meet with *ὁ δε δικαιος εκ πιστεως ζησεται*, "but the just shall live *by* faith" (chap. i. 17; Gal. iii. 11; Heb. x. 38), *εξ εργων νομου το πνευμα ελαβετε η εξ ακοης πιστεως*, "received ye the Spirit by means of works of the law, or by the hearing of faith?" (Gal. iii. 2; see also verse 24), *ζη εκ δυναμεως Θεου*, "he liveth by the power of God" (2 Cor. xiii. 4). And,

* A similar use of *κατα* occurs in Demosthenes' Oration on the Crown, sec. 24—*μετα ταυτα δε τους αποστολους ἅπαντας απεστειλα, καθ' οὗς χειρρονησος εσωθη. καθ' οὗς*, "by means of which."

2ndly, that it is no unusual thing with St. Paul, in the same sentence to introduce different prepositions with the same meaning; for example, *πιστευων πασι τοις κατα τον νομον και εν τοις προφηταις* (Acts xxiv. 14), where *εν* and *κατα* have the same meaning; *εις ενδειξιν της δικαιοσυνης αυτου προς ενδειξιν της δικαιοσυνης αυτου εν τω νυν καιρω* (Rom. iii. 25, 26), where *εις* and *προς* have the same meaning; so have *εκ* and *δια* in *δικαιωσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως* (verse 30). As further instances of this usage, we may cite *εν δυναμει Θεου δια των οπλων της δικαιοσυνης* (2 Cor. vi. 7); *προσευχομενοι περι πατων των αγων και υπερ εμου* (Eph. vi. 18, 19); see also chap. v. 9, 10; Gal. iii. 11, 12; and, above all, 1 Cor. xii. 8, 9; *ω μεν γαρ δια του πνευματος διδοται λογος σοφιας, αλλω δε λογος γνωσεως κατα το αυτο πνευμα, ετερω δε πιστις εν τω αυτω πνευματι*, where *δια*, *κατα*, and *εν* are identical in signification. The attempts made by commentators to show that, in some of the above-cited passages, the several prepositions have different imports—have served (so far as I am acquainted with them) rather to darken what is clear, than to shed light on what is obscure in the apostle's meaning. That no difference of signification can be justly assigned to the several prepositions in 1 Cor. xii. 8, 9, seems to be implied in the words of the apostle himself (verse 11), “all these worketh (*ενεργει*) that one and the selfsame Spirit, dividing to every man severally as he will;” implying that each of these prepositions expresses agency, and is rightly translated “by” (see also verse 6). Mr. Alford, indeed, in his useful edition of the Greek Testament, alleges that *κατα*, in verse 8, is equivalent to *καθως βουλεται*, in verse 11, but he produces neither argument nor authority in support of his assertion, and it is at variance with the usage of St. Paul, who was wont to express a meaning equivalent to *καθως βουλεται*, not by a bare *κατα*, but by such expressions as *κατα την ευδοκιαν του θεληματος αυτου* (Eph. i. 5); *κατα την ευδοκιαν αυτου* (verse 9); *κατα την βουλην του θεληματος αυτου* (verse 11); *κατα το θελημα*; or, *την θελησιν αυτου* (Gal. i. 4; Heb. ii. 4). *Εν δυναμει* sometimes signifies “invested, or endued with power,” but more frequently, as here, “by power” (see chap. xv. 13, 19; Acts iv. 7; 2 Cor. vi. 7; Col. i. 11; 1 Pet. i. 5); some join *εν δυναμει* with *ορισθεντος*, and translate it, “manifested with power,” or “powerfully proved;” they cite, as parallel, Col. i. 29, which bears but a slight analogy to this. Many commentators suppose that *κατα σαρκα* (verse 3) and *κατα πνευμα αγωνιστης* (verse 4) are correlative expressions, and that as the former means “according to his human nature,” the latter must mean “according to his divine nature,” but none of them has shown, satisfactorily, how *πνευμα αγωνιστης* can signify “divine nature;” the divine nature of our Lord is asserted, not indirectly and darkly, by *κατ. πνευμ. αγ.*, but clearly and

directly, by calling him *υἱος Θεου*, and bringing forward the proofs of his divinity. Mr. Alford maintains that *ἐξ ἀναστάσεως νεκρῶν* is not to be rendered "by his resurrection *from* the dead," but "by the resurrection *of* the dead;" the apostle taking, by anticipation, the resurrection of Jesus as "being," "including," "involving," the whole resurrection of the dead; in support of which view he refers to John xi. 25, which surely affords no authority for this mystification of the apostle's meaning (see Acts xxvi. 23; xvii. 31, 32); the apostle would doubtless have written *ἐκ νεκρῶν* but for his use of the *ἐξ* just before. The following is Doctor Chalmers' exposition of the passage—"It was through the operation of the Holy Spirit that the divine nature was infused into the human, at the birth of Christ, and the very same agent, it is remarkable, was employed in the work of the resurrection; he was demonstrated to be the Son of God, by the power of the Spirit having been put forth in raising him from the dead." And in a subsequent paraphrase—"But was evinced to be descended of God, with respect to that divine nature with which the Holy Spirit impregnated his humanity at the first, and which he afterwards, by his power, still associated with his humanity, in raising him from the dead." These expositions cannot, by any legitimate process of interpretation, be extracted from the text, nor, in speaking of the union of the divine and human natures in the person of our Lord, is the use of such expressions as "infusing," or "impregnating" the human nature with the divine, warranted by any passage of Scripture, to which surely it were better strictly to adhere in treating of a mystery so clearly above human reason.

Verse 5.—*Χαριὶ καὶ ἀποστολῇν*. Some critics imagine that these words, by a figure called *Hendiadys*, are equivalent to *χαριὶ τῆς ἀποστολῆς*—"the gracious privilege of being his apostle"—but the sacred mission conferred to him, and the divine grace which enabled him to labour with such mighty power, were things entirely distinct, although united in the person of the apostle, and to have recourse to such a figure of speech, for the purpose of explaining this passage, has the effect of putting out of view that divine aid to which St. Paul himself ascribed all the success of his ministry (chap. xv. 16–19; 1 Cor. xv. 10).

εἰς ὑπακοὴν πιστεως ἐν πασιν τοῖς ἐθνεσιν. According to some, this means "to call forth, in all nations, the obedience of faith;" according to others, "in order to bring about obedience *to the faith* among all nations." In support of the latter interpretation, Mr. Alford refers to the expression *ὑπηκουον τη πιστει* (Acts vi. 7); to 1 Pet. i. 22; and to St. Paul's usage of joining (as he alleges) an objective genitive with *ὑπακοή*, as in 2 Cor. x. 5; but the absence of the article greatly weakens, if it do not quite

destroy the force of the argument from Acts vi. 7, and the appeal to St. Paul's usage of joining an objective genitive with *ὑπακοή* rests on a very slender foundation, seeing that of seven passages (besides this and chap. xvi. 26), in which he joins *ὑπακοή* with a genitive, in one only (2 Cor. x. 5) is the genitive objective, if it be so even there, which is very doubtful, for, in that passage, *εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ* seems to mean "into the obedience of Christ," that is, into an obedience such as Christ rendered to his heavenly Father's will; and this derives confirmation from the use of *ὑπακοή* with a genitive, which occurs in the following verse (see also verse 1 of same chap., and Phil. ii. 8); but whatever opinion may be formed of this case, in each of the others (viz., Rom. v. 19; xv. 18; xvi. 19; 2 Cor. vii. 15; x. 6; Philem. 21) the genitive is subjective, that is, denotes the subject from which the obedience proceeds, not the object to which it is rendered, so that the apostle's usage is decidedly *against*, not in favour of translating *ὑπακοή πιστεως* "obedience to the faith." Moreover, in chap. xvi. 26, where these words again occur, they can scarcely mean "obedience to the faith," if by "the faith" we are to understand, as people generally do, "the system of evangelical truth believed to be from God," for that would make *πιστεως* nearly identical with *εὐαγγέλιον*, and with *κηρυγμα Ἰησοῦ* immediately preceding; the meaning, indeed, which Mr. Alford assigns to "the faith" is not open to this objection, for he understands by it, not "the system of evangelical truth," but, "the state of salvation in which men stand by faith," but if this definition were substituted here for "the faith," it would make the passage quite unintelligible. I conclude, therefore, that *ὑπακοή πιστεως* means "the obedience of faith," that is, obedience proceeding from faith, a rendering which is abundantly confirmed by the strictly analogous expression (1 Thess. i. 3), *μνημονεοντες ὑμῶν τοῦ ἐργοῦ τῆς πιστεως καὶ τοῦ κόπου τῆς ἀγαπῆς*, "remembering your work proceeding from faith, and your labour prompted by love" (see also 2 Thess. i. 11; Gal. iii. 2; Heb. vi. 10); we may infer, too, from the expression, that, in the judgment of the apostle, obedience to God's will was the necessary result of faith in his Word.

Verse 7.—*ὅρα πως συνεχῶς τὸ ὄνομα τοῦ κλητοῦ τίθησι, οὐ περιττολογῶν ἀλλὰ βουλομενος αὐτοὺς τῆς ἐνεργείας ἀναμνησθαι.*—Chrysostom. "Observe how the apostle dwells on the word 'called,' not in idle repetition, but for the purpose of reminding them of the great benefit they had received."

Verse 9.—*ἐν τῷ πνεύματι μου.* What is done from the heart is said to be done *ἐν πνεύματι*, as in this place, and in Eph. vi. 18; Phil. iii. 3; Col. i. 8.

Verse 10.—*ευδοθησομαι.* Compare Judges xviii. 5; *γνωσμεθα ει ευδοθησεται η οδος ημων* (see also Gen. xxiv. 12, 21).

Verse 13.—Comparing this passage with chap. xv. 17–19, I conclude, that by *καρπος*, “fruit,” the apostle means the Christian virtues—the faith and obedience—which his ministry would be the means of eliciting.

Verse 15.—*προθυμον*, scil. *εστι.* *προθυμον* must be regarded here as equivalent to *προθυμια*; a like use of the word occurs in Euripides—

“Μητοι γ’ εμεν προθυμον
Φιλοισιν απεστω.”

Medea, 179.

And again—

“Το μεν προθυμον, πριν σε δευρ’ ελθειν, εχω,
Αργει γενεσθαι.”

Iphig. in Taur., 990.

Compare *το χρηστον του Θεου*, equivalent to *η χρηστοτης*, in chap. ii. 4.

Verse 17.—*Δικαιοσυνη γαρ Θεου εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν.* This passage has been variously translated; according to Locke it means, “therein is the righteousness of God revealed to be wholly by faith;” Turretine says, “the expression denotes the extreme importance of faith in the matter of justification and salvation; it is the beginning, the continuation, and the end of it;” Whitby’s translation of the passage is, “the righteousness of God, which is by faith, is revealed in the Gospel to beget faith in men; he is followed by Macknight, and others; finally, many translate it thus, “therein is the righteousness of God revealed from one degree of faith to another,” that is, “so as to lead progressively from lower to higher degrees of faith.” This last appears to have been Taylor’s view of the passage, derived from St. Austin. “Faith,” says he, “is not a single star, but a constellation—a chain of graces—all that great instrument by which God intends to bring us to heaven—a course of sanctity and holy habits—a continuation of a Christian’s duty—such a duty as not only gives the first breath, but by which a man lives the life of grace. ‘The just shall live by faith,’ that is, such a faith as grows from step to step, till the whole righteousness of God be fulfilled in it; which St. Austin expounds, ‘from faith believing, to faith obeying; from imperfect faith, to faith made perfect by the animation of charity.’” All this, no doubt, is true, but it is not what the apostle meant to convey in the passage under

consideration. If we take the apostle himself for our guide, by comparing this passage with chap. iii. 21, 22, and Phil. iii. 9, we shall be led to a different interpretation—an interpretation which has been approved by many eminent expositors, namely, “therein is revealed the method of justification appointed of God—justification by faith, justification to them that believe.” If we place the three texts just mentioned in juxtaposition, it will be manifest that they contain the same doctrine; they are—*Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ* (scil. *εὐαγγελίῳ*) *ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν* (chap. i. 17); *Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστευόντας* (chap. iii. 21, 22); *ἵνα Χριστὸν κερδίσω καὶ εὐρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει* (Phil. iii. 9). The terms in which this doctrine is expressed in each of them are not identical indeed, but they are completely equivalent, *ἐκ πίστεως* in the first corresponding to *διὰ πίστεως Χριστοῦ* in each of the other two, while *εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστευόντας* in the second combines the *εἰς πίστιν* of the first, and the *ἐπὶ τῇ πίστει* of the third passage. That *ἐκ πίστεως* and *διὰ πίστεως* may be regarded as equivalent, is proved by chap. iii. 30—*Εἰς ὃ Θεὸς ὅς δικαιοῦσι περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίας διὰ τῆς πίστεως*—where they have the same meaning. We consider *εἰς πίστιν*, in chap. i. 17, equivalent to *εἰς τοὺς πιστευόντας*, in chap. iii. 22; just as, in chap. iii. 30, and in chap. iv. 9, *περιτομή* is equivalent to *περιτμηθέντες*, and *ἀκροβυστία* to *ἀπεριτμητοί*, and *ἐκλογή* to *ἐκλεκτοί*, in chap. xi. 7; even in English such an expression as “a gift bestowed on faith” can only be understood as “a gift bestowed on a faithful person.” The apostle having, from chap. i. 17 to chap. iii. 20, proved that no man can be justified by the works of the law, inasmuch as no man has fulfilled the law, in chap. iii. 21, 22, only repeats, in fuller and clearer terms, the statement made in chap. i. 17, of the method which almighty love had devised for justifying man—for pardoning and reconciling the sinner, and, at the same time, manifesting God’s hatred of sin, and vindicating divine justice. It is manifest, from a simple inspection of the three passages quoted above, that the words *ἐκ πίστεως εἰς πίστιν*, in our text, are to be joined, not with *ἀποκαλύπτεται*, but with *δικαιοσύνη*; it may also be perceived, that of the various meanings assigned to *δικαιοσύνη*, none accords with the context, in these passages, so well as “justification;” this is rendered very clear in chap. iii. 21, by its relation to the preceding verse—*ἐξ ἔργων νόμου οὐ δικαιώσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ . . . νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται . . . δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ*—a use of the term which the apostle

adopted, perhaps, from the LXX. version of Isaiah, where it is found in this sense, coupled with *σωτηρια*, as in xlvi. 12, 13, and in li. 5, 6, and lxiii. 1, 7; in lvi. 1, we find *ελεος*, mercy, used instead of *δικαιοσυνη*; in 2 Cor. iii. 9, *δικαιοσυνη* is expressly contrasted with *κατακρισις*, "condemnation," and, therefore, can only mean "justification" (see Dan. ix. 24).

Ὁ δε δικαιος εκ πιστεως ζησεται.—Macknight and others would translate those words, "but he that is justified by faith shall live;" Bishop Middleton has remarked, that if such were the meaning of the apostle, he would have written ὁ δε εκ πιστεως δικαιος ζησεται, or else ὁ δε δικαιος ὁ εκ πιστεως ζησεται. They who do not feel the force of Middleton's remark, may be satisfied that the received version is more correct than that proposed as an improvement of it, by considering the context in Gal. iii. 11, 12, where the same words are quoted; they will there find two modes of justification contrasted—justification by faith, and justification by a perfect fulfilment of the law: the former expressed by ὁ δε δικαιος εκ πιστεως ζησεται, "the just shall live by faith;" the latter by ὁ δε ποιησας αυτα (scil. *εργα νομου*) ζησεται εν αυτοις, "he that doeth them (the works of the law) shall live by them." "To say," observes Middleton, "that he who is justified by faith shall live, amounts to very little; but to affirm that the good man—he whose obedience, though imperfect, is sincere—shall reap life everlasting from faith (as opposed to a law of works), is a most important declaration, and it agrees exactly with the context (Gal. iii. 11, 12); 'that no man is justified under the law,' says the apostle, 'is evident, for one of the prophets hath said, the just man shall live by faith.' The second proposition, as it is presented in the new translation, affords no proof of the truth of the first."

Verse 18.—των την αληθειαν εν αδικια κατεχοντων. These words are by many translated, "who detain or hold back the truth in or by unrighteousness;" that is, as some understand it, "who hinder the development of the truth in their own minds;" according to others, "who hinder its progress in the world," by their wicked lives; and in further explanation of their meaning, they add, who "stifle," "quench," or "crush" the truth by their iniquity. But these explanations deviate far too widely from the meaning of *κατεχω*; it is true that vice is a hindrance to the development of truth in a man's own mind, and also to its progress in the world: that, however, is not what the apostle is speaking of here. His object is to prove that man can have no escape from the justice of offended heaven, save in the grace and mercy of God, obtained through faith in Christ Jesus; and this he does by showing, first, in the case of the Gentiles, that there was no excuse for their wickedness, and especially for their

base idolatry, inasmuch as they *possessed*, in his works of creation and providence, plain and palpable evidence of the divine majesty, which they yet continued to insult by their wicked lives. He afterwards proves that the Jew was more inexcusable than the Gentile; and the meaning of the text is, that wrath is revealed against those “who *possess* a full and clear manifestation of the truth, and yet live unrighteously,” or, according to the paraphrase of Locke, “who live not up to the light that God has given them;” this interpretation derives strong support from the verses immediately following, which may be regarded as the apostle’s own explanation of his meaning, and is further confirmed by comparing the expression with the similar one in 1 Tim. iii. 9 — *εχοντας το μυστηριον της πιστews εν καθαρα συνειδησει*—“who hold the mystery of the faith in a pure conscience;” their blameless lives according with their holy profession and sound doctrine; that the simple *εχων*, and not the compound *κατεχων*, is used here makes no difference in the case, for the latter might be substituted for the former, without altering the sense; if there be a difference between them, it is that *κατεχων* denotes more complete possession than *εχων*, as appears from 2 Cor. vi. 10; *ως μηδεν εχοντες και παντα κατεχοντες*, “as having nothing, and yet possessing all things.” When St. Paul told the Corinthians (1 Cor. xv. 2) that they were in the way of salvation if they held (*ει κατεχετε*) the Gospel which he had preached to them; and when he told the Thessalonians (1 Thess. v. 21) to prove all things, and hold fast that which is good (*το καλον κατεχετε*), he did not mean, in either case, that they should hinder or quench the good Gospel, but that they should exhibit its genuine fruit in a holy life and conversation; to hold it in the memory, or to have heard it preached, and not live in accordance with it, would be to hold the truth in unrighteousness. The passages (Luke iv. 42; 2 Thess. ii. 6, 7) commonly cited in support of their opinion by those who would here translate *κατεχοντας* “hindering,” or “holding back,” do them but little service; in the former, *κατειχον* has its ordinary meaning, “they held;” the additional idea of holding *back*, or “*hindering*,” arises altogether from the words which follow, *του μη πορευεσθαι απ’ αυτων*; the other passage (2 Thess. ii. 6, 7) seems to be more in point, but there also the structure of the sentence differs so much from that of our text, as to leave ample room for attaching different shades of meaning to the same word occurring in both. Mr. Alford’s objection—that wherever *κατεχω*, in the New Testament, signifies “to hold” it is emphatic, “to have complete possession of,” whereas no such emphatic sense will apply here; but if it is to mean “holding,” it must be in the *least emphatic* sense, “having an indistinct consciousness of”—is obviated by considering that the emphasis is laid by the apostle on the fulness and clearness of the

evidence of God's perfections placed in men's possession, not on the effect which that evidence had produced upon their minds (see below, verse 21); their natural faculties, if rightly used, must have led them to the knowledge of the being and attributes of the one true God.

Verse 20.—*απο κτισεως κοσμου*; not "by means of" the creation of the world, for that is expressed in *τοις ποιημασι νοουμενα*, but "*since*" the creation of the world; *απο* has the same meaning here as in Exod. ix. 18, 24; *αφ' ἧς ἡμερας εκτιωται*; and in *απ' αρχης κοσμου* (Matt. xxiv. 21); *απο καταβολης κοσμου* (Heb. iv. 3; ix. 26).

Verse 21.—*γοντες Θεον*; "although they knew God;" that is, had sufficient notification of his eternal power and Godhead; as in chap. x. 19, *μη ουκ εγνω Ισραηλ*; "hath not Israel had sufficient notice of God's purpose to call the Gentiles?"

εματαιωθησαν εν τοις διαλογισμοις; compare Jer. xxviii. 17; *εματαιωθη πας ανθρωπος απο γνωσεως, κατασχυνθη πας χρυσοχοος απο των γλυπτων αυτου, οτι ψευδη εχωνευσαν ουκ εστι πνευμα εν αυτοις*; see also 4 Kings xvii. 15.—LXX.

Verse 24.—*παρεδωκεν—αυτι του συνεχωρησεν*—Theodoret; *αυτι του ειασεν*—Chrysostom; equivalent to "he left them to themselves."

Verse 25.—*εν τω ψευδει*; compare 2 Chron. xxx. 14; *και παντα εν ος εθυμων τοις ψευδεσι κατεσπασαν*; and Jer., quoted above, verse 21.

CHAP. II.

Olshausen maintains that in the first ten verses of this chapter St. Paul is still speaking of Gentiles—viz., "those who had been preserved from the grosser forms of vice, whom he amalgamates with the Jewish world, that he might exhibit the degradation of the latter the more plainly, by contrasting it with the excellencies of some really noble spirits among the Gentiles;" but it does not appear that the Gentiles of any class were severe in judging others, whereas we know that the Jews stigmatized the rest of mankind as sinners (Gal. ii. 15), who had no part in the kingdom of heaven, while every Jew was sure of a portion in that kingdom; moreover, though he expresses himself here in general terms, the apostle (verses 17–23), directly addressing the Jews, brings his reproof home to them, and, by resuming the second person, in a great measure identifies them with the party whom he addresses here.

Verse 1.—*εν ᾧ*; “wherein;” commentators fill the ellipsis with *πραγματι*, which is suggested by *τα αυτα πρασσεις* following, and confirmed by the parallel expressions, chap. xiv. 21, 22; Col. ii. 16;—*χρονω* might also be supplied, as in Mark ii. 19; John v. 7, and would accord sufficiently with the context, but not so well with the usage of St. Paul.

τον ἑτερον; the article, according to Middleton, is prefixed because of the relation supposed between the parties (see chap. xiii. 8; 1 Cor. vi. 1).

Verse 4.—*χρηστοτης*, goodness in general; *ανοχη*, its exercise in delaying punishment; *μακροθυμια*, continued *ανοχη*; an ascending gradation of mercy.

Verse 5.—*θησαυριζεις*; “art treasuring up,” was probably suggested by *πλουτος*, “riches,” in the preceding verse. Compare Deut. xxxii. 34; *ουκ ιδον ταυτα συνηκται παρ’ εμοι και εσφραγισται εν τοις θησαυροις μου*; *εν ἡμερα εκδικησεως ανταποδωσω*.—LXX. *ἡμερα οργης*, the day of judgment (Rev. vi. 17).

Verse 8.—*τοις δε εξ εριθειας*, scil. *ουσι*; equivalent to *τοις ερεθισταις δε*; as *οι εκ περιτομης* (Acts x. 45) to *οι περιτμητοι*; and *οι εκ πιστεως* (Gal. iii. 7, 9) to *οι πιστοι*. The expression means, “to those that perversely resist the Spirit of grace, and comply not with the will of God, whether proclaimed by the voice of nature, or of revelation.” That such is the meaning may be inferred as well from its opposite in the preceding verse, “those who by perseverance in dutiful obedience to God’s will strive to attain to the glory of heaven,” as from its equivalent in the explanatory words subjoined—*απειθουσι μεν τη αληθεια πειθομενοις δε τη αδικια*. Of this perverse opposition to God’s will, the Jews afforded a striking example, in their treatment of the Gospel and of the Gentile converts. See Phil. i. 16, where *οι εξ εριθειας* is applied to persons who manifested a spirit of envious opposition to the apostle, and is contrasted with *οι εξ αγαπης*, those who were moved by Christian love; and Phil. ii. 3, where it is contrasted, in like manner, with concord and love; also, James iii. 14, 16; and Deut. xxi. 18; *εαν τινη η υιος απειθης και ερεθιστης ουχ’ υπακουων φωνην πατρος*, &c. Mr. Alford, following Rückert, a German critic, traces *εριθεια* to the root *εριθος*, “a hired labourer,” and on this etymology founds a new translation of *οι εξ εριθειας*, alleging that it means “men of self-seeking,” or “men of greed.” If the new translation accorded with the tenor of the apostle’s discourse as well as that which has been generally received, this etymological speculation perhaps might turn the balance of judgment in its favour; but neither here, nor in any other of the passages

in which it occurs, does the meaning "self-seeking," or "greed," harmonize with the context. It is true, as Mr. Alford remarks, that in 2 Cor. xii. 20, and in Gal. v. 20, *επιθεια* is distinguished from *επις*; that is, the two words are *not precisely equivalent*, but they are of *kindred* meaning, and in both passages are found amid a group of words, all expressing but different shades of the same disposition of mind; *επις*, "strife;" *επιθεια*, "a contentious spirit," a disposition to strife, cavilling, perverse contention, not implying any mixture of greed. Whatever, then, be the etymology of *επιθεια*, the old translation of it is preferable to the new.

πειθομενους δε τη αδικια—ουκ ειπε βιαζομενους, τυραννουμενους, αλλα πειθομενους τη αδικια, ινα μαθης οτι προαιρεσεως το πτωμα ουκ αναγκης το εγκλημα.—Chrysostom. "He has not said, 'who are forced by violence,' or 'who are constrained by tyranny,' but 'who obey unrighteousness,' that you might understand the transgression to be one committed of free choice, not one the blame of which is to be laid on necessity." After *θυμος και οργη* in this verse, we must supply *εσται, αποδοθησεται*, or some such word—*θυμος*, sudden indignation; *οργη*, abiding anger; in the LXX. they are frequently joined together as here (see Gen. xxvii. 44; Deut. xxix. 23, 24; Psalm lxxvii. 49).

Verse 12.—δσοι γαρ ανομωσ ημαρτον. *ανομωσ* here signifies, "without the revealed law," for to sin without any law is impossible, seeing that sin is the transgression of law, and the law of nature is common to all mankind, so that none can plead ignorance of it. *ουκ εχει κατηγορουντα τον νομον, το γαρ ανομωσ τουτ' εστι, χωρις της εξ εκεινου κατακρισεως φησι απο των της φυσεως λογισμων καταδικαζεται μονων—δ δε Ιουδαιος εννομωσ τουτ' εστι μετα της φυσεως και του νομου κατηγορουντος.*—Chrysostom. "He (the Gentile) hath not 'the law' to accuse him, for such is the meaning of *ανομωσ*, without the condemnation pronounced by it, says the apostle, he is convicted only by the reasonings which nature suggests; but the Jew 'being under the law,' that is, in addition to the voice of nature, the law also accusing him."

Verse 13.—Ου γαρ δι ακροαται του νομου, &c. "There is scarcely," says Bishop Middleton, "in the whole New Testament any greater difficulty than the ascertaining of the various meanings of *νομος* in the writings of St. Paul. In order to show that 'by the Gospel alone men can be justified, and that the Mosaic revelation is, in this respect, of no more avail than is the light of nature'—a proposition, the proof of which is the main object of the whole epistle—he has occasion to refer to the different rules of life with which the Gentiles and Jews had respectively been furnished;

hence *νομος* is used by St. Paul of every rule of life—of every revelation, especially of the Mosaic law, and even of the moral and ceremonial observances, one or both of which it is the object of every *νομος* to inculcate. The various senses, then, of this word are calculated to produce perplexity, especially since there are passages in which more than one meaning of the word will accord with the tenor of the argument. It had, indeed, very early been remarked, that where the law, as promulgated in the Pentateuch, is spoken of, and even where the whole body of the Jewish Scriptures is meant, there *νομος*, for the most part, though not without exception, has the article prefixed; were this rule without exception, an important step would be gained, for, at least, we should know when the Jewish law is meant by the apostle, which is now so often, even among the best commentators, a subject of dispute; my observation has led me to conclude, that the rule is liable to no other exceptions than those by which words the most definite are frequently affected. Our English version, by having almost constantly said ‘the law,’ whatever be the meaning of *νομος* in the original, has made this most difficult epistle still more obscure; for the English reader is used to understand the term of the law of Moses, as in the evangelists. With respect to the passage under review, I am of opinion, that by *του νομου* the law, *κατ’ ἐξοχην*, is meant. The apostle means to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will, in which case the reasoning will be—‘As many as have sinned without a revelation, shall be punished without incurring the additional penalties which such a revelation would have enacted; and as many as have sinned under a revelation, shall suffer the severer punishment which that revelation, whatever it be, has denounced against their crimes. If it be thought ‘strange,’ says St. Paul, that such indulgence should be shown the former class of persons, I will add, that not the hearers even of the law itself, but the doers of it shall be justified.’ Besides that the other interpretation would have required *απεστειλναι νομου*, this turn is more forcible and more in the manner of St. Paul; the verse following seems also to prove that *του νομου* is so to be understood in the present, for the apostle subjoins—‘For when Gentiles who have not any revelation, practise, by a natural impulse, morality as pure as that which even the Mosaic law enjoins, though they have not actually a revelation, they become a revelation to themselves, and may, therefore, hope for all the rewards of virtue which an actual revelation would have taught them to expect;’ and the same argument, with the same attention to the article, is prosecuted to the end of the chapter.” Throughout the foregoing criticism, it is assumed that the apostle wrote *του νομου* in the text, but in some of the oldest manu-

scripts the article is wanting, and some of the most approved editors have rejected it as spurious; if their judgment were decisive of the matter, it would follow that the rule for the interpretation of *νομος*, which Middleton took so much pains to establish, is altogether fallacious; I cannot acquiesce, however, in the rejection of the article, for the slight preponderance of manuscripts against it is more than counterbalanced by the almost invariable usage, in ordinary cases, of prefixing the article to *both* of two nouns, in regimen, or to *neither* of them; but whatever opinion may be formed concerning this text, and Middleton's remarks upon it, there are other passages which decisively prove the fallaciousness of his "rule," and in which his adherence to it has drawn him into palpable error (see below, verses 25, 27; chap. v. 20; vii. 1). The statement at the beginning of the above extract, that "the Mosaic revelation is, with respect to justification, of no more avail than the light of nature," must be taken with some limitation; by "the law," regarded as a covenant of works, no man can be justified, because no man is able to fulfil the law; but the Mosaic revelation was an introduction to the Gospel; it contained more than one promise of a Saviour, its sacrifices and its ceremonies pointed to the great atonement for sin, and under it many were justified by faith in the promises of God. Mr. Alford maintains that *νομος* throughout, even though anarthrous, signifies the law of Moses, which verse 14 renders highly improbable.

Verse 15.—*οἱ τινες ἐνδείκνυνται τὸ ἔργον τοῦ νομοῦ γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.* Some think that *τὸ ἔργον τοῦ νομοῦ* here is equivalent to *τὰ τοῦ νομοῦ*, in verse 14, but these critics do not account satisfactorily for the change to the singular number, which seems to involve an absurdity, as if the law enjoined only one work, or the whole Gentile world performed only one. The expression probably means, "the effect which the law produces," *i.e.*, the distinction of right and wrong—the sense of duty and obligation; perhaps the passage might best be translated, "for they show that the law is VIRTUALLY written in their hearts, their conscience bearing witness to it;" meaning by "the law" the precepts of the Decalogue, which we may infer from verses 21, 22, to have been especially intended by *ὁ νομος*. It is doubtful whether *ἀλλήλων*, in this verse, relate to *λογισμῶν* or to *αὐτῶν*; if to the former, the meaning is, that in their moments of self-examination men's secret thoughts are constrained to condemn, or endeavour to justify them, and thus evince the authority of conscience; if it refer to the latter word, the meaning is, that however they may succeed in stifling the voice of conscience in their own breasts, even the most most callous of the heathen show that a sense of right and of wrong is

written in their hearts, by accusing others on account of injuries received, or by defending themselves from like accusations. The latter meaning accords better with the word *ενδεικνυται*, which implies something more manifest to others than that which is confined to a man's own breast.

Verse 17.—*Ιδε*. The older manuscripts read *ει δε* here, a reading which renders the construction less regular, but makes no essential difference in the meaning—"But if thou callest thyself a Jew, why is not thy conduct consistent with that honoured name?"

επινομαζη is generally regarded as passive, "thou art called," but it seems rather to be in the middle voice, "thou callest thyself;" this accords better with the drift of the passage, which is to show how far the practice of the Jew fell short of his lofty pretensions (Gen. iv. 17, 25, 26).

επανάπανη. See a very similar use of this word, Micah iii. 11.—LXX.

Verse 18.—*δοκιμαζεις τα διαφέροντα*. *δοκιμαζειν*, in most cases, means "to try," "to prove by a test," as metals are proved, and this meaning seems to accord best with the tenor of the apostle's argument, in which, granting to the Jew all the outward privileges that he claimed, he thereby convicts him of the greater sin, since instead of being rendered more pure and holy by these marks of God's favour, he took occasion from them to indulge in spiritual pride and hatred of others, while he was as depraved as any of the heathen around him—he boasted of the law as a test to distinguish right and wrong, but did not fashion his conduct in accordance with its precepts. Theophylact's paraphrase is—*κρινεις τι δει πραξαι και τι μη δει πραξαι*—"Thou judgest what thou oughtest to do, and what to abstain from doing;" and Theodoret explains *διαφέροντα*, by *εναντια αλληλοις, δικαιοσυνην και αδικιαν*—"things contrary to each other, righteousness and unrighteousness."

Verses 21 to 24.—The following are the words of Josephus, translated in the note on these verses:—*Ου τα κρυπτα μεν των αμαρτηματων ηδοξηκατε, κλοπας λεγω και ενεδρας και μοιχειας, αρπαγαις δ' εριζετε και φοναις, και ξενας καινοτομειτε κακιας οδους, εκδοχειον δε παντων το ιερον γεγονε, και χερσιν εμφυλιους ο Θεος μεμianται χωρος ον και Ρωμαιοι πορρωθεν προσεκυνουν.*

Verse 25.—*εαν νομον πείρασσης*. As these words, in their obvious meaning, are manifestly at variance with Bishop Middleton's rule for the interpretation of *νομος* (note, verse 13), he has endeavoured to accommodate them to his theory by the following strange criticism—"Here it is

plain that by *νομον*, without the article, we are to understand, not the law itself (nor indeed would *πρασσειν τον νομον* be very intelligible), but moral obedience or virtue, such as it was the object of the law to inculcate, and of which circumcision was the outward and visible sign." *νομος* occurs twice in this verse, and certainly has the same meaning in both cases, but the meaning assigned to it by Middleton, viz., "moral obedience or virtue" (the latter word is somewhat ambiguous), which is scarcely tolerable in the first, is wholly inadmissible in the second case. What correct speaker would translate *εαν παραβατης νομου ης*, "if thou be a transgressor of moral obedience?" Further, *νομος* has the same meaning here as in verse 23, of which this is plainly a continuation, for verse 24 is merely parenthetic, but in verse 23 *νομος* means the Mosaic law. The apostle asserts that circumcision, the symbol of purity, by which the Jews were separated from other nations to be a holy people, gave them a claim to great privileges if they fulfilled the law, and so kept the covenant of which that rite was the seal; but if they transgressed the law, and so violated the covenant they had made, their circumcision was of no more avail than uncircumcision; they had forfeited their claim to that divine favour, of which they boasted so much (see note on chap. iii. 21). I don't know on what ground *πρασσειν τον νομον* is said not to be very intelligible; it is surely as intelligible as *πρασσειν νομον*, or *ας τον νομον τελουσα* (verse 27), or *ας ολον τον νομον ποιησαι* (Gal. v. 3).

Verse 27.—*τον δια γραμ. και περιτ. παραβατην νομου. νομου* here being without the article, it would follow from one of Middleton's "rules," that it cannot mean the *Jewish law*; and by another, that *τον* cannot belong immediately to *παραβατην*, for the rule states that of words related, as *παραβατην* and *νομου* are here, *both* must have the article, or *neither*. Accordingly, Rose, in his edition of Middleton's work on the article, maintains, with some German critic, that the construction of the passage is, *η εκ φυς. ακρ. τον νομ. τελ. κρινει σε τον δια γραμματος και περιτομης οντα, παραβατην νομου ειναι*; and thus to bring it into conformity with "the rules," the plain meaning of the passage is distorted into a sense utterly incoherent with the context. The true construction of the sentence appears to be—*η εκ φυσεως ακροβυστια τον νομον τελουσα κρινει σε τον δια γραμματος και περιτομης οντα παραβατην νομου*—"He who is in the natural state of circumcision, if he fulfil the law, shall judge (condemn) thee who, notwithstanding that thou hast the letter of the law and the rite of circumcision, art a transgressor of the law" (see Matt. xii. 41; Luke xi. 32); *τον οντα παραβατην* being equivalent to *ος ει παραβατης*, and thus the honour of one of "the rules" is saved without any violation of the context.

δια here denotes something more than the *state* of the person performing the act; it is most suitably translated "notwithstanding." See chap. iv. 11; vii. 5; xiv. 20; for a like use of the word.

Verses 28, 29.—Compare Deut. x. 12–16; Phil. iii. 3; Col. ii. 11.

CHAP. III.

Verse 2.—*ἐπιστευθησαν τα λόγια*; compare 1 Cor. ix. 17; *οικονομιαν πεπιστευμαι* (Gal. ii. 7; 1 Thess. ii. 4; 1 Tim. i. 11; Tit. i. 3).

Verse 3.—The ordinary meaning of *ἀπιστω* is "to disbelieve," and of *ἀπιστια*, "unbelief;" but in the verses immediately following this, it is not with unbelief, but with falsehood and unrighteousness that men are charged; it accords better with the context therefore to translate *ἠπιστησαν* "have been unfaithful," and *ἀπιστια* "unfaithfulness." The use of the words in this sense was suggested perhaps by *ἐπιστευθησαν*, in preceding verse (see 2 Tim. ii. 13; Luke xii. 46; Tit. ii. 10).

Verse 4.—*μη γενοιτο*, "God forbid!" a pious ejaculation, of frequent recurrence in this epistle, and used by the apostle when he would deprecate, in the most emphatic manner, any unfair and injurious inference from his words (see verses 6, 31; chap. vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11; Gal. iii. 21, &c.). The expression is derived probably from the LXX., where, however, it is usually found in a fuller form; we may supply *κυριε*, as we find in Jer. xi. 5, *γενοιτο κυριε*, or, more fully, *μη γενοιτο ἡμιν ερειν τουτο*, as in Gen. xlv. 17 (see also verse 7; Josh. xxii. 29; xxiv. 16; 3 Kings xx. 3; Psalm lxxxviii. 52).

νικω is often used as a law term, and signifies "to gain one's cause."

Verse 9.—*τι ουν*; *προεχομεθα*; "What, then! are we (Jews) in a better condition (as regards justification) than they (Gentiles)?" *προεχομεθα* is of the middle voice, and the above meaning of it, the only one (as far as I know) that fully harmonises with the context, is supported by the authority of Theodoret, whose gloss is, *τι ουν κατεχομεν περισσον*; and of Theophylact, who explains it by *αρα εχομεν τι πλεον*;^{*}

^{*} Compare Demosthenes, 3rd Olynthiac, sect. γ.—*προς μεν το τα του πολεμου ταχυ και κατα καιρον πραττεσθαι πολλω προεχει.*

οὐ παντως, "in no wise." A Hebrew idiom, equivalent to *οὐδαμως*; as *οὐ πασα σαρκί* (verse 20) is equivalent to *οὐδεμια σαρκί* (see note, chap. x. 19).

Verses 10 to 18.—In some copies of the LXX. all these verses are found in Psalm xiii. 1–3, but as verses 13–18 are not found in that Psalm as given in the Hebrew, Chaldee, or Syriac, nor yet in many copies of the LXX., it is probable that in those copies in which they do occur they were added from this passage of St. Paul.

Verse 19.—*ὅσα ὁ νομος λεγει. την παλαιαν πασαν νομον καλεω εωθεν ὁ Παυλος.*—Chrysostom. "Paul is wont to give the name of *νομος*, 'the law,' to the whole of the Old Testament." (John x. 34.)

Verse 20.—*οὐ πασα σαρκί*, equivalent to *οὐδεμια σαρκί*, is a Hebraism of frequent recurrence in the writings of St. Paul, adopted from LXX. (see Appendix, chap. x. 19).

δια νομου επιγνωσις ἁμαρτίας. ἐν μονον εμαθες απο του νομου το ειδεναι την ἁμαρτιαν ου το φυγειν αυτην.—Chrysostom. "One thing only you have learned from the law, namely, to know sin, not to shun it."

Verse 21.—*χωρις νομου.* Bishop Middleton maintains that *νομος* here signifies moral obedience, but a fair consideration of the passage will probably satisfy most readers that *νομος* has the same meaning in verse 21 as in verse 20. Now, to translate (in verse 20) *δια γαρ νομου επιγνωσις ἁμαρτίας*, "for by moral obedience is the knowledge of sin," would be to convert an important truth into mere absurdity; when the apostle speaks of moral obedience, he expresses it by *εργα νομου*, the works which the law commands; and if *χωρις νομου* signify "without perfect moral obedience," then *εργων* must be supplied after *χωρις*. But the parallel passage (Phil. iii. 9)—*μη εχων εμην δικαιοσυνην την εκ νομου, αλλα την δια πιστεως Χριστου την εκ Θεου δικαιοσυνην επι τη πιστει*—sufficiently explains the meaning of this verse—"not having a justification of my own deserving, namely, the justification which the law awards to those who perfectly obey it, but that which is by faith in Christ—the justification which is bestowed by God on faith, *i.e.*, on believers." (Tit. iii. 4–7.)

Verse 22.—*εις παντας και επι παντας τους πιστευοντας.* The preposition is varied to show the completeness of the justification obtained by faith, and *παντας* is repeated more emphatically to express its universality.

Verse 23.—*υστερουνται της δοξης του Θεου.* According to Barrow, these words mean that "they fall short of rendering his due glory to God

by dutiful obedience;" Chalmers takes the same view of them; others translate them, "fail to attain the *approbation* of God," and cite John xii. 43 for this meaning of *δοξα*; according to others, again, the meaning is, "they come short of that glorious image of God, wherein man was originally created." But surely the glory which St. Paul here tells us that man, unaided by divine grace, is unable to attain, is that glory of which he speaks chap. v. 2, and in the hope of which, he there tells us, those who have been justified by faith are, through Christ, enabled to rejoice. In that passage, *δοξα* does not signify "approbation," for that is already implied in the state of grace into which the believer was admitted, but it signifies that future glory which the souls of the blessed shall enjoy in heaven, while those who continue in sin fall short of it through their own demerit (see chap. ii. 7, 10; viii. 18; Col. iii. 4; 2 Tim. ii. 10).

Verse 24.—δωρεαν. Justification, as regards us, was a free gift, wholly unmerited on our part, but not gratuitous on the part of God, for a priceless ransom was paid for us, even the precious blood of our dear Lord. *ουχ απλως ειπε λυτρωσεως αλλ' απολυτρωσεως μηκει ημας επανελθειν παλιν επι την αυτην δουλειαν.*—Chrysostom. "He has said not merely 'release,' but 'redemption,' intimating that we should never return again to the same bondage." (1 Cor. vi. 20; 1 Pet. i. 18, 19.)

Verses 25, 26.—Here the expressions *προεθετο*, *ιλαστηριον*, *δικαιοσυνης*, *δια παρεσιν*, *προγεγονοτων*, *εν τη ανοχη*, are severally susceptible of different interpretations, each of which has had its advocates, so that the explanations of this passage, which have been put forward by different commentators, are almost as numerous as the combinations that may be formed out of these various interpretations, and it is scarcely possible to arrive at an exposition of it to which some degree of uncertainty shall not attach.

προεθετο is by some translated "fore-ordained;" it seems to have been so understood by Chrysostom, who observes—*δηλων δε παλιν ου νεωτερον τουτο ον ουδε καινον φησι προεθετο*—"moreover, to show that this proceeding was nothing new nor strange, he uses the expression 'fore-ordained;'" but the common version, "set forth," accords better with classical usage, and also with the context, especially with the word *ενδειξιν*, twice repeated; it implies that Christ was held up to the view of a perishing world, as the all-sufficient remedy for sin, that every awakened sinner might look unto him for salvation.

Ιλαστηριον occurs but once again in the New Testament (Heb. ix. 5), where it denotes the mercy-seat in the holy of holies (see Exod. xxv. 22); in this sense it is invariably used by the LXX.; if, in the present instance,

St. Paul has borrowed it from that source, it may intimate, that as the glory of the Lord rested on the mercy-seat, and the incense which typified holy prayers was offered, and the blood of atonement sprinkled before it, and all grace dispensed from it, so has the divine glory dwelt in Christ, and through his intercession holy prayers are accepted, and in heaven he pleads the merit of his precious blood-shedding, and from him is all grace dispensed to his people that trust in him. But the meaning assigned to the word, in the received version, accords much better with the context; in this view, *ἱλαστηριον*, whether regarded as an adjective with *θῆμα*, or *ἱερικον* understood, as in *σωτηριον*, *χαριστηριον*, or a substantive like *δικαστηριον*, *θυσιαστηριον*, *φυλακτηριον*, is equivalent to *ἱλασμος*, a propitiation. In this meaning the word is used by Josephus, who says of the martyrs that they were—*ὥσπερ ἀντιψυχον της του εθνους ἁμαρτίας και δια του ἁματος των ευσεβων εκεινων και του ἱλαστηριου του θανατου αυτων ἡ θεια προνοια τον Ισραηλ διεσωσε*—"in some measure, a vicarious sacrifice for the sin of the nation, and by the blood of these godly men, and the propitiation made by their death, divine providence saved Israel." I have followed Mr. Alford's suggestion, in joining *εν τω αυτου ἁματι* with *ἱλαστηριον* rather than with *δια της πιστεως*, to avoid the singularity of expression introduced by the latter construction.

δικαιοσυνης has been variously translated—"goodness" or "mercy," "faithfulness," "judicial righteousness or justice," and "justification"—the meaning of the word is surely the same here as in verses 21, 22, where its relation to *δικαιωθησεται* in verse 20, and indeed the whole context, shows that it denotes "the method of justification" appointed of God—the divine plan for satisfying at once the claims both of justice and of mercy (see Appendix, chap. i. 17).

δια την παρεσιν is by some translated "concerning the remission;" by others, "on account of the overlooking." I do not remember an instance of *δια* used for *περι*, "concerning;" its meaning here is "for," or "in order to," "with a view to," which the apostle would probably have expressed by *εις*, but for the occurrence of that word immediately before. It is doubtful whether *παρεσιν* denote "remission," or "overlooking," "passing by," but the former meaning would probably be expressed by *αφεσις*; the latter, moreover, accords better with *ανοχη*, "forbearance," remission being the work of "grace;" the difference, however, is not great, as we may infer from Micah vii. 18—*τις Θεος ὥσπερ συ εξαρων ανομιαν ὑπερβαινων ἀσεβειας*.

προγεγονοτων, according to some, refers to the sins of the whole world before the death of Christ; thus Olshausen—"Those sins of the world, before Christ, which had hitherto been, as it were, overlooked (Psalm

lxxviii. 38), rendered necessary the final manifestation of God's righteousness, and were punished by the righteous God in Christ, the representative of the whole race, who freely gave himself up for all." (Exod. xxxii. 34; Acts xvii. 30.) Alford's explanation of the words amounts to the same. But if the sins of earlier generations were overlooked from a prospective regard to the vicarious sufferings of Christ, it would follow that those generations were altogether exempt from final condemnation. It is far more probable that *προγεγονοτων* relates to the sins of each individual committed before his conversion.

Some translate *εν τη ανοχη* "during the time of God's forbearance," in opposition to *εν τω νυν καιρω*, and refer to Acts xvii. 30; but if *εν* ever signifies "during," it is only when joined to a word denoting time, as *χρονω*, *καιρω*, *ωρα*, *ημερα*, *ετει*, &c.; here it means "by" or "through."

Archbishop Magee, in his work on atonement, has made the following remarks on these verses:—"The object of the inspired reasoner is not so much to show how, in the method adopted for the remission of sins, mercy was to be displayed, as how, notwithstanding this display of mercy, justice was to be maintained. In either view, the sense terminates in the same point, the reconciling with each other the two attributes of mercy and justice, but the emphasis of the argument takes opposite directions." That the emphasis of the argument is rightly laid on the vindication of divine justice, he adds, "must be manifest, on considering that in remission of sins mercy is the quality that immediately presents itself, whilst justice might seem to be for the time superseded; on this principle of interpretation, the sentence will stand thus—'whom God hath set forth to be a propitiation through faith in his blood, for the manifestation of his justice (his just and righteous dealing), concerning the remission of past sins, through the forbearance of God, for the manifestation at this time of his justice, that he might be just, and yet (*i.e.*, although) the justifier of him that believeth in Jesus.' The justice of the Deity, or his regard to what is righteous and just, is thus declared not to have been departed from in the scheme of redemption, this scheme bearing a twofold relation to sinners, in such a manner, that whilst it manifested the mercy of God, it should, at the same time, in no degree lay a ground for the impeachment of his justice." We have already assigned sufficient reasons for concluding that *δικαιοσυνη* here signifies, not "justice," but "the divine plan of justification," and *δια*, not "concerning," but "for," or "in order to." The argument lays no more emphasis on the vindication of divine justice than on the exhibition of divine love, but directs attention equally to both of those attributes.

The passage quoted from Barrow, in our note on this verse, concludes

thus—"Lastly, the means of conveying it (justification), implied in the words, 'the remission of fore-past sins,' such as was solemnly exhibited, signified, ratified in the church ministries of baptism, absolution, and reconciliation, upon penance and confession, especially the first." I have omitted this sentence from the quotation, because, with every respect for the judgment of that great divine and illustrious man, I can discover nothing in the context to warrant the opinion that St. Paul intended any reference to these church ministries.

Verse 26.—*εν τω νυν καιρω. το δε εν τω νυν καιρω του πολλην δεικνυτος ανοχην και φιλανθρωπιαν, οτε γαρ απεγνωσθημεν και εκπληρωθησαν αι αμαρτιαι τοτε την εαυτου δυναμιν επεδειξατο ινα μαθης ποσα παρ αυτω της δικαιοσυνης η περιουσια, ουτε γαρ εν αρχη γενομενον τουτο ουτω θαυμαστον αν εφανη.*—Chrysostom. "To set forth his plan of justification at this time was the act of a being resolved to show much forbearance and much love to man; for when our case was desperate, and the measure of our sins had been filled up, then he exhibited his power, that you might learn how vast is the superabundance of his justifying grace, for if this had been done in the beginning, it would not have appeared so deserving of admiration."

τον εκ πιστεως Ιησου, "him that believeth in Jesus" (Gal. iii. 7, 9); *as οι εκ περιτομης,* "they that are circumcised" (chap. iv. 12; Acts x. 45; xi. 2); *οι εξ εριθειας,* "they that are contentious" (chap. ii. 8).

Verse 27.—*εξεκλεισθη,* "it has been altogether excluded;" a stronger expression than the simple *εκλεισθη*.

δια ποιου νομου, "by what principle? what system?" *των εργαων;* "is it by the principle that a man may challenge justification as the reward of his own works? No; but by the principle that justification can be obtained only through faith." This meaning of *νομος* seems to suit the context better than any other; it occurs in a somewhat similar sense chap. vii. 21, 23.

Verse 29.—*ως αν ει ελεγε. δια τι γαρ σοι τουτο αποπον ειναι δοκει το παντα ανθρωπον σωζεσθαι; μη γαρ μερικος εστι ο Θεος;*—Chrysostom. "As if the apostle had said, 'why should it seem strange to you that all men should be saved? is God the God only of a part of mankind?'"

Verse 30.—*ειπερ,* "since," "seeing that;" the later MSS. read *επειπερ*, probably to make the meaning more clear, but there was no necessity for

the change, for *εἴπερ* often has the same meaning as *ἐπειπερ** (see note, chap. viii. 9, 17). Mr. Alford's translation — "If at least God is one, who shall justify the circumcision by faith," &c.—does not accord so well with the context, and it is very questionable whether it would, in any case, be a legitimate rendering of the Greek.

εἰς ὁ Θεός. *Θεός* having the article must be the subject of the proposition.

On *ἐκ* and *δια* see page 107.

Verse 31.—Here *νόμος* is without the article, because it is used, in a general sense, for God's law, whether natural or revealed. Bishop Middleton's interpretation of it, viz., "moral obedience," is as little warranted here as in verse 21, or in chap. ii. 25.

CHAP. IV.

Verse 1.—*τι οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα*, &c. Some of the oldest MSS. read *τι οὖν ἐροῦμεν εὐηκεῖναι Ἀβραὰμ*, &c.; this change in the order of the words was adopted, probably, for the purpose of bringing *κατὰ σαρκά* nearer to *πατέρα ἡμῶν*, and thus rendering the interpretation easier. But although it is more obvious and easy to join *κατὰ σαρκά* with *πατέρα* than with *εὐηκεῖναι*, it is not the true construction of the passage; for the question, *τι οὖν ἐροῦμεν*, &c., is a supposed Jewish objection to the statement (chap. iii. 30) that God will justify the uncircumcised and the circumcised alike, by faith; now a Jew, objecting to that statement, would not call Abraham "our father according to the flesh," but, simply, "our father Abraham," as in Matt. iii. 9; John viii. 33, 39; for the addition of *κατὰ σαρκά*, besides expressing carnal descent, would imply also some recognition of a spiritual relationship to which he was a stranger; *κατὰ σαρκά* therefore must be joined with *εὐηκεῖναι*, as commentators, with few exceptions, have done. But it is no easy matter to determine the precise meaning of the phrase *εὐηκεῖναι κατὰ σαρκά*; we can hardly expect to find any illustration of it in classic Greek, for it relates to a subject quite out of the range of heathen thought, and therefore no phrase similar or analogous to it is, I believe, to be found in heathen writers. Such ex-

* Thus, in Euripides—*Οὐκοῦν δίκαιος, εἴπερ εἰργασῶ κακά*; Hecuba, 1236—where the scholiast explains *εἴπερ* by *ἐπειδὴ*, which indeed is its obvious meaning.

pressions, however, are by no means of rare occurrence in the writings of St. Paul himself; he often employs the term *σὰρξ* to denote that which is external, ceremonial, and inefficacious, that which he calls dead works, as contradistinguished from the internal, spiritual, and vital principle of faith, which quickens the soul, and begets in it a living spirit of holiness. Thus, addressing the Galatians, he says (Gal. iii. 3), "having begun in the Spirit, are ye now made perfect by the flesh" (*σὰρκι*), that is, "do ye think that by being circumcised, and thus subjecting yourselves to the ceremonial law, ye will render more perfect the justification attained by faith, and sealed by the gifts of the Spirit?" and Gal. vi. 13, "they would have ye circumcised, that they might glory in your flesh"—*ἐν τῇ σαρκί*—"that they might boast to the Jews of having induced many proselytes to submit to circumcision, and to the ceremonial law." He says to the Corinthians (2 Cor. xi. 18)—*καυχῆσομαι κατὰ τὴν σὰρκα*—"I will boast of my outward privileges, such as my pure Hebrew descent, and my labours;" and in Phil. iii. 4 we read—*ἐχὼν πεποιθῆσθαι καὶ ἐν σαρκί*—"though I might have confidence in carnal ordinances and things external," and he goes on to enumerate these things, as his circumcision, pure Hebrew descent, and strict observance of the law (see also verse 3). Of the particulars thus included by the apostle under the term *σὰρξ*, it is obvious that neither his Hebrew descent, nor strict observance of the law, can be thought of in the case of Abraham, for the patriarch was himself the first of the nation that was distinguished by the special favour of God, and the law was not given until upwards of four hundred years *after* his time; and as the remark immediately preceding the text (chap. iii. 30), as well as the discussion which follows (verse 9, &c.), relates to circumcision, we may infer that *εὐρηκεν αὐτὸν κατὰ σὰρκα* has reference to the same rite; and the meaning is, "what has Abraham gained by the carnal ordinance to which he was subjected, or by the covenant of which it was the seal?" did it authorise him to trust in the merit of his works? Compare Gen. xvii. 13; *καὶ ἔσται ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν εἰς διαθήκην αἰωνίον*; and, in Ecclesiasticus xlv. 20, it is said of Abraham, *καὶ ἐν σαρκὶ αὐτοῦ ἐστήσῃ διαθήκη*. Mr. Alford denies that *κατὰ σὰρκα* can allude to circumcision, and maintains that it is used "in contrast to *κατὰ πνεῦμα*, and refers to that department of our being from which spring works in contrast with that in which is the exercise of faith." In chapters vii. and viii., indeed, the apostle dwells, at considerable length, on the conflict between the spiritual and carnal principles of our nature, but previously to chap. vii. makes no allusion to their opposition; the contrast implied in our text is not between opposite principles of our nature, but between different systems of justification—justification by faith, and justification by works, such as the

Jews relied on, circumcision, and keeping the law of Moses; and these works, although not instrumental to our justification, do not spring from that department of our being which is called *σὰρξ*, as opposed to *πνεῦμα*.

Verse 2.—*εἰ γὰρ*. With respect to *γὰρ* here, we may adopt a remark often made on the same word by Clarke, in his notes on Homer—"istud *γὰρ* non refertur ad id quod proxime præcessit, sed ad id quod eleganter reticetur"—"the *γὰρ* has reference, not to the words immediately preceding, but to what is elegantly suppressed." The train of thought, expressed fully, seems to be—"it is incumbent on me to remove the objection implied in this question, as to what Abraham has gained by the covenant of circumcision, for if he was justified by the works to which he was pledged by that covenant, he has ground for boasting, whereas I have said that boasting has been altogether excluded."

Verse 3.—"εἰς is never used for *ἀντι*; *εἰς δικαιοσύνην*, therefore, in this place, must be understood as intimating that Abraham's faith was instrumental to his justification, not that it was accepted as a *substitute* for personal righteousness."—Bishop Terrot.

Verse 4.—As *ἐργατὴς* frequently denotes "a hireling," "a labourer for hire," so *ἐργάζομαι* often signifies "to work as a hireling," "to labour for wages" (see Matt. xx. 1; 1 Cor. iv. 12; ix. 6; 1 Thess. ii. 9; iv. 11; 2 Thess. iii. 8, 10), and such is its meaning here, as the subjoined *μισθός* proves. The man who serves with the spirit of a hireling may claim, as his due, whatever he has earned by his labour, but nothing more, and small indeed is the amount of the claim that can be established by such a spirit in religion, the duties of which it performs as a painful task, with a cold and niggardly obedience.

Verse 9.—ὁ μακαρισμός οὗτος. Here we must supply *ἀρ' ἔρχεται, ἵνα πίπται*, or some such words.

λεγόμεν γὰρ. (See above, note on verse 2.) Here the thought to which *γὰρ* refers is, "the case of Abraham furnishes an answer to our question."

Verse 14.—ἐδείξεν ὅτι ἀναγκαῖα ἡ πίστις, ὅτι πρεσβύτερα περιτομῆς, ὅτι νόμου ισχυρότερα, ὅτι νόμον συνίστησιν, εἰ γὰρ πάντες ἡμάρτον ἀναγκαῖα—εἰ ἀκροβυστος ὡν ἐδικαιώθη πρεσβύτερα—εἰ διὰ νόμου ἐπὶ γνώσεως ἁμαρτίας χωρὶς δὲ νόμου πεφανερῶνται ισχυρότερα—εἰ μαρτυρεται ὑπο τοῦ νόμου καὶ τὸν νόμον ἴσθησιν οὐκ ἐναντιῇ ἀλλὰ φίλῃ καὶ συμμαχῶς—ὁ γὰρ ἐχόμενος τοῦ νόμου ὡς σωζόντος αἰτμαῖζει τῆς πίστεως τὴν δύναμιν, κεκηνῶται ἡ

πιστις τούτ' ἐστὶν οὐ χρεὶα τῆς κατὰ χάριν σωτηρίας.—Chrysostom. "The apostle has shown that the system of justification by faith is necessary—that it was anterior to circumcision—that it is more efficacious than the law—that it recommendeth the law—for if all have sinned it is necessary; if Abraham was justified while he was yet uncircumcised, it was anterior to circumcision; if by the law is the knowledge of sin, but justification by faith, independently of the law, has been made manifest, then it is more efficacious than the law; if it is borne witness unto by the law, and establisheth the law, then it is not contrary, but friendly and auxiliary to the law; for he that holds to the law as a thing that brings salvation, dishonours the power of this faith—faith is made void, that is, there is no need of the salvation which is by grace."

Verse 16.—*δια τούτο ἐκ πίστεως*, scil., *ἡ κληρονομία ἐστὶ, ἵνα κατὰ χάριν ᾗ.* This mode of completing the sentence is suggested by Gal. iii. 18; that whole chapter, indeed, sheds much light on this part of St. Paul's argument.

Verse 18.—*Ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπιστεύσεν. ἐπ' ἐλπίδι τῇ τοῦ Θεοῦ παρ' ἐλπίδα τὴν ἀνθρωπίνην.*—Chrysostom. "Against human hope, he trusted in the hope that is of God." Compare Judges xviii. 27; *καὶ ἤλθον ἐπὶ λαὸν ἡσυχάζοντα καὶ πεποιθота ἐπ' ἐλπίδι.*

Verse 25.—*καὶ ἡγερέθη δια τὴν δικαιοσύνην ἡμῶν.* Expositors have differed much in their interpretations of this obscure expression. To explain it, Dr. Chalmers had recourse to the scholastic distinction of negative and positive justification, thus—"The former consists of an acquittal from guilt; by the latter, a title is conferred to the rewards of righteousness; God may deal with you either as a criminal, in the way of vengeance, or as a loyal and obedient subject, in the way of reward; by your negative justification you simply attain to the midway position of God letting you alone, neither punishing you for sin, nor rewarding you for righteousness; and the Saviour accomplished our negative justification, by bearing upon his own person the chastisement of our sins—he was delivered for our offences unto the death; but to achieve our positive justification he did more than suffer, he obeyed, he accumulated, as it were, a stock of righteousness, out of which he lavishes reward on those whom he had before redeemed from punishment. It was because he finished a great work that God highly exalted him; and from the place which he now occupies does he shed on his disciples a foretaste of heaven, he pours upon them spiritual blessings, and by stamping upon them a celestial character, ushers them,

even now, into celestial joy. Thus while it was by his death that he delivered them from the guilt of their offences, it was by his rising again that he obtained for them the rewards of righteousness—the privileges of a completed justification. The verse may be paraphrased—who was delivered up unto the death, as an atonement for our offences; and was raised then, that he might confer upon us the fruits of his own achievement—the rewards of his own obedience.” This exposition confounds justification with sanctification, and evinces other inaccuracies of language and thought; it also assumes the doctrine of imputed righteousness, on which see Appendix, chap. v. 19. In the Homily of the Resurrection the text is explained thus:—“He died to put away sin, and rose again to endow us with righteousness; his death took away sin and malediction—his death was the ransom of them both, and by his resurrection hath he purchased everlasting life and righteousness for us. It had not been enough to be delivered by his death from sin, except by his resurrection we had been endowed with righteousness; he died to destroy the rule of the devil in us, and he rose again to send down the Holy Spirit to rule in our hearts, to endow us with perfect righteousness.” This explanation, which has been adopted by many, makes *δικαιωσις* synonymous with *ἀγιασμος*, which is not sanctioned by usage or example. The following is an abridgment of Olshausen’s exposition of the passage:—“In the same way that the death and resurrection of Christ form an intimate unity, so also in man the death of the old, and the rising up of the new, cannot be conceived as existing without each other. In consequence of the necessary connection between these two events, only one at a time is commonly mentioned, either negatively, the forgiveness of sins, or positively, the communication of the new life; but, in some cases, both are joined together, as in this place, and in chap. v. 10, and then the putting away of the old is connected with the death, and the communication of the new is annexed to, and founded upon the resurrection of the Redeemer. In the term *δικαιωσις*, in this passage, therefore, we must hold fast the idea of that act, which makes righteous, and creates the new man, an act which is expressed in chap. v. 10 by *σωζεσθαι*, whilst the expression *δια τα παραπτώματα ἡμῶν* answers to the *καταλλαγή* in chap. v. 10; as *δια τα παραπτώματα ἡμῶν* means, ‘in order that our transgressions might be pardoned,’ so *δια τὴν δικαιοσιν ἡμῶν* must mean, ‘in order that righteousness might be wrought in us.’ *δικαιωσις*, therefore, means the divine act of making righteous, as *δια τα παραπτώματα* the divine act of forgiveness.” But the learned theologian surely has mistaken the meaning of the passage, which, in no wise, relates either to the dying of the old man (by him confounded with the forgiveness of sins), or to the rising up of the new; these effects, indeed, are inseparable from our

appropriation by faith of the finished work of Christ, but form a distinct topic in the epistle, a topic on which St. Paul does not enter until chap. vi. Nothing could be more unfortunate for the interpretation proposed by this author than the reference to chap. v. 10, for that verse, compared with the preceding, affords the clearest proof that *δικαιωθευτες* and *καταλλαγες* are equivalent terms, and *δικαιωσις*, which is akin to both, denotes the performance of that work which has procured for sinners pardon and reconciliation with God; neither can *σωζεσθαι* (chap. v. 10), which according to him corresponds to *δικαιωσις* here, mean "that act which makes righteous, and creates the new man." St. Paul himself explains it (chap. v. 9) to mean, our being saved from divine wrath, that is, from the final doom that awaits the ungodly—our being made partakers of the happiness of the saints in heaven. Mr. Alford, apparently treading in the steps of the German divine, has fallen into similar error. He defines our justification to be "our death unto sin, and new birth unto righteousness," and adds, "that Christ in his resurrection elevated our humanity into the participation of that resurrection-life which is also, by union with him, the life of every justified believer," and that the regarding our justification as a fact past, is inconsistent with the very next words, *δικαιωθευτες εκ πωτεως*, which show that "not the objective fact, but its subjective realization is here meant." But our justification may more truly be stated to consist in "the remission of our sins, and our reconciliation to God through the satisfaction made to divine justice by him who died for us;" we are "justified by his blood" (chap. v. 9); our "death unto sin, and new birth unto righteousness" are the certain result of genuine faith in him, and necessary to our enjoying the full benefits purchased for us by his finished work, but they are not included in it, and ought not to be confounded with it in our idea of justification. The following extracts from Bishop Horsley's discourse on the text, although his argument, perhaps, is not in every point invulnerable, yet afford a correct exposition of the apostle's meaning, and present a striking contrast to the vague speculations of the German school:—"This verse connects the sufferings of Christ with the sins of men, and the resurrection of Christ with the absolution of the sinner. The apostle not only speaks of the sins of men as the cause or occasion of Christ's death, but he speaks of the justification of men as equally the cause or occasion of Christ's resurrection. The similarity of these connexions—'men sinned, therefore Christ died;' 'men are justified, therefore Christ was raised again'—necessarily leads to the particular notion of Christ's death as an expiatory sacrifice, in the most literal meaning of which the words are capable. The words 'he was delivered' refer to a purpose and design of God's over-ruling providence, by which the Redeemer was delivered over to the pains which he endured—

'In him we have redemption through his blood, the forgiveness of sins;' 'The blood of Jesus Christ cleanseth us from all sin;' 'My blood is shed for you and for many for the remission of sins,' said our Lord himself to his apostles. From these and many other expressions of like import, it should seem that the blood of Christ had some direct and proper efficacy to expiate the guilt of men, independent of any remote effect upon their actions. In the second clause, the resurrection of Christ is connected with our justification, in the same manner as in the first clause his death is connected with our sins; as our Lord's death was, in the plan of providence, the consequence of our sins, so, by the same plan of providence, his resurrection was the consequence of our justification. It follows, therefore, that our justification is a thing totally distinct from the final salvation of the godly; it is some part of the wonderful business of redemption, which was to be finished before our Lord, consistently with the plan of his great undertaking, could rise from the dead. Christ died as the proxy of guilty man; as he died not for any delinquency of his own, there was nothing to detain him in the grave, when once the atonement for our sins was made, and the justice of our offended God was satisfied; so soon as the expiation was complete, justice required that the Redeemer's sufferings should terminate, and his resurrection to life and glory was the immediate consequence. Our justification is quite a distinct thing from the final absolution of good men in the general judgment; every man's final doom will depend upon the diligence which he uses, in the present life, to improve under the means and motives of improvement which the Gospel furnishes—our justification is 'the grace in which we now stand'—it is that general act of mercy which was previously necessary on the part of God, to render the attainment of salvation possible by those who had once been wilfully rebellious, and to the last continue liable to the surprises of temptation. This act of mercy is the immediate benefit of Christ's death; it hath no respect to any merits of the individual to whom it is applied; its very foundation is that all are concluded under sin; it embraces all without distinction, and is procured by the sole merit of our Lord's atonement. If the purpose of the Redeemer's death was to procure this mercy, it is evident, that when he had endured what was necessary to procure it, the purpose of his death was answered, and his resurrection could not but ensue." This view of the passage, which is strengthened by the authority of Barrow and of Pearson, I have adopted for the following reasons:—first, because the apostle appears to have had Isaiah liii. present to his mind when writing this passage. Now the prophet there announces, that the exaltation and triumph of Messiah should follow close upon the sufferings by which he made atonement for our transgressions, and should be the reward of those sufferings,

and of that atonement. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge (the knowledge of him) shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors" (or as it is in the Greek, "was delivered for their transgressions"). Bishop Lowth's translation differs a little from this, but equally shows that our Lord's sufferings should be rewarded with honour and triumph; the glory not only follows immediately on the suffering, but follows in the way of direct consequence. "He shall prolong his days," is a promise of his resurrection; the atonement made on Calvary was so complete, that justice, having no further claim on the victim, released him without his seeing corruption; "he shall see his seed, and the pleasure of the Lord shall prosper in his hand," is a prediction of the salvation of many sinners, as the result of Christ's work. In the second place, that our justification, so far as depended on our Lord, was antecedent to his resurrection, is implied in these words of St. Paul, "God commendeth his love towards us, in that while we were yet sinners Christ died for us; much more then now that we have been *justified by his blood*, shall we be saved from wrath through him" (chap. v. 8, 9). Thirdly, St. Paul says to the Corinthian church, "If Christ be not risen, your faith is vain; ye are yet in your sins" (1 Cor. xv. 17), that is, ye have not been justified, divine justice has not been satisfied by his sufferings and death. Lastly, our blessed Lord himself, after assuring his disciples (John xvi. 8-10) that the Spirit whom he should send would convince the world of the three leading doctrines of the Gospel, namely, the sinfulness of man, the remedy provided for sin in the justification which he was then about to accomplish, and the judgment which awaited those who should reject that great salvation, adds, as the evidence which should be afforded that the justification wrought by him had been accepted, the fact of his return to the Father, that is, of his rising from the dead, and resuming the glory which he had before the world was made—*ελεγει τον κοσμον περι αμαρτιας και περι δικαιοσυνης και περι κρισεως. . . . περι δικαιοσυνης οτι προς τον πατερα υπαγω, και ουκ ετι θεωρειτε με*. And thus, also, St. Paul, when he says that Jesus "was raised from the dead because of our justification," means that our Lord, having fully satisfied the claims of divine justice on our behalf, could no longer be detained in the prison of the grave, and that by his triumph over death he demonstrated the completeness of the work of our redemption.

CHAP. V.

Verse 1.—Nearly all the ancient MSS. read *εχωμεν* here instead of *εχομεν*. Chrysostom, who seems to have received that reading without suspicion, explains the passage thus:—*ἵνα μη τις νομοση ραθυμίας ὑποθεσιν ειναι τα λεγομενα φησιν ειρηνην εχωμεν, τουτ' εστι μηκει ἀμαρτανωμεν μηδε προς τα προτερα επανερχωμεθα, τουτο γαρ εστιν πολεμον εχειν προς τον Θεον*. “Lest any one should think that his statements” (in support of justification by faith, without the works of the law) “afford a ground for sloth, the apostle says, ‘let us have peace,’ that is, let us sin no more, nor return to our former conversation, for that would be to have war with God.” But neither this, nor any other interpretation of which the subjunctive mood is susceptible, can be made to harmonise with the adjoining context. I can account for the remarkable concurrence of MSS. in support of *εχωμεν* only by supposing that *καυχωμεθα*, in verses 2, 3, was mistaken for the subjunctive mood, and *εχομεν* changed to accord with it. “Rejoicing in tribulation” is a state of Christian grace, the attainment of which is so difficult, that it might be thought that young converts would rather be exhorted to aspire to it as the noblest triumph of faith, than be reminded of it as matter of present experience.

“We have peace.” *παιδεια ειρηνης ἡμων επ' αυτον* (Isaiah liii. 5). “The chastisement by which our peace is effected was laid upon him” (see Eph. ii. 13–16; Col. i. 20).

Verse 2.—*εστηκαμεν* suggests the idea of a condition that is stable and secure.

Verses 3 to 5.—The apostle’s train of thought assumes the form of a logical sorites; for similar constructions see chap. viii. 29, 30; x. 13–18; Hosea ii. 21, 22; Joel i. 4. *ουκ ειπε δεδοται, αλλ' εκκεχυται, το δαψιλες εμφανων*.—Chrysostom. “The apostle did not say has been ‘given,’ but has been ‘shed abroad,’ to show the rich abundance of the gift” (Acts ii. 17; Joel ii. 28). “The Spirit was given at the day of Pentecost once for all to mankind, as a whole, but it is not, therefore, shed abroad in every individual; for this the personal appropriation of the work of Christ is first needed. The addition of *του δοθεντος ἡμιν* expresses the possibility which is provided for every one of receiving the Holy Spirit poured forth into his heart.”—Olshausen.

Verses 6 to 10.—In these verses the apostle uses three terms descriptive of our alienation from God, each rising above the preceding, to mark more

forcibly the obstacles which the strong love of Christ surmounted on our behalf—*ασεβων*, “ungodly,” negatively wicked; *ἁμαρτωλων*, “sinners,” positively wicked; *εχθροι*, “enemies,” hating God and goodness (as in Demosthenes de Corona—*παμπονηρος ανθρωπος και θεους εχθρος*). The psalmist describes the gradations of wickedness by a like succession of terms (Psalm i. 1), where, in place of *εχθροι*, the LXX. have *λοιμων*, “pestilent men,” a term not less expressive.

Verses 9, 10—“Evidently express the same truth, yet there is a distinction between *δικαιωθεντες* and *καταλλαγεντες*; the former has reference only to what passes in the divine mind, when God, for just and sufficient cause, acquits the sinner; the latter refers not only to this, but also to the change that takes place in the heart of the sinner towards God. *σωθησομεθα* refers to the final result of present justification and reconciliation, namely, eternal salvation.”—Bishop Terrot. There is a double reconciliation to be effected before our salvation can be complete, a reconciliation of God to man, and a reconciliation of man to God; the former has been effected by the atonement made to divine justice upon the altar of the cross (see note on verse 1); it remains for us to be reconciled to God—to put away that enmity against him which dwells in the natural heart, and which the contemplation of God’s love, manifested in Christ, can alone, by divine grace, enable us to overcome (see 2 Cor. v. 18–21). Mr. Alford maintains that *εχθροι*, in verse 10, can only be taken as *passive*, “hated by God,” “because,” as he says, “the apostle is speaking of the death of Christ, and its effects, as applied to *all time*, not merely to those believers who then lived;” but the same persons who are here called *εχθροι*, are, in verse 8, termed *ἁμαρτωλοι*, which surely implies *active* enmity to God, and it was of the apostle himself and his contemporaries the words were written, although they are applicable to believers in every age.

Verse 11.—*ου μονον εσωθημεν φησιν αλλα και κανχωμεθα δι’ αυτο τουτο δι’ ο νομιζει τις ημας εγκαλυπτεσθαι*.—Chrysostom. “Not only have we been saved, says the apostle, but we even exult on account of that for which one might think that we should hide our heads in shame,” scil., the death of our Lord upon the cross. St. Paul uses *κανχωμενοι*, scil., *εσμεν*, for *κανχωμεθα*, perhaps as more expressive of an abiding state. It is a form of expression of frequent occurrence in the LXX. (see note, chap. xii. 9, Appendix).

Verse 12.—*και ουτως*, “and so,” that is, because of the connexion of sin and death.

ἐφ' ᾧ, followed by an infinitive, or by a future indicative, signifies "on condition that;" but this meaning will not apply here. Of the various meanings that have been assigned to the expression, none satisfies the exigencies of the context so well as "for that," "because," or "inasmuch as," which appears to be its meaning, also, in each of the other passages of St. Paul's epistles in which it occurs, although, in some of them, perhaps, not wholly free from uncertainty (see 2 Cor. v. 4; Phil. iii. 12; iv. 10; see also Acts iii. 16). It seems a palpable absurdity to say, that a man sinned, or *did any act before* he was called into *existence*; but Augustine, and other able and pious divines, translating ἐφ' ᾧ "in whom" (a meaning for which no authority can be adduced), maintain that *all men* sinned in Adam. Olshausen, who adopts this paradox, tries to support it by the following strange argument:—"The question, how in Adam all who were not yet in existence could sin with him, has difficulty in it, only so long as the isolation of individuals is maintained; if this be given up, all takes a simple form, and in Adam every one of his descendants sinned with him; just as in the act of one man, all his members and every drop of blood co-operate; and in an army, not the general only conquers or is defeated, but every warrior of the host conquers or is conquered with him." What he means by "giving up the isolation of individuals" does not appear, but it is perfectly clear that no analogy exists between the relation which the soldiers of an army bear to the general who directs their movements, or a man's members to his directing mind, and that which the *non-existent* posterity of Adam bore to their progenitor at the moment of his sin.

Verse 16.—The ellipses in this verse may be thus supplied—*οὐχ' ὡς (το κρίμα το) δι' ἑνὸς ἀμαρτησαντος (ὅντως ἐστὶ) το δωρημα*; and, again, after *ἐξ ἑνὸς*, supply *παραπτώματος ἐγένετο*, words which are suggested by the context.

Verse 17.—*οἱ λαμβανοντες* must be understood in an active sense; "they that accept the proffered grace;" as in Matt. xii. 20—*ὁ τὸν λόγον ἀκουὼν καὶ μετὰ χάρας λαμβανὼν αὐτόν*—and in John i. 12—*ὅσοι δεῖξαι αὐτόν*.

Verse 18.—The ellipses in this verse may be supplied thus—*ὡς δι' ἑνὸς παραπτώματος (το κρίμα ἦλθεν) εἰς πάντας. . . . ὅντω καὶ δι' ἑνὸς δικαιώματος (το χάρισμα ἦλθεν) εἰς πάντας*. The most eminent theologians of the Romish church have been perplexed by this passage, standing, as it does, in clear contradiction to their theory of justification, which they hold to imply not only remission of sins, and acceptance with God, but also the

infusion of a divine spiritual quality, or habit of grace into the soul, whereby a man is renewed in the spirit of his mind, and not only accounted, but truly made righteous, by an inherent righteousness; which grace of justification (they say) as it may be increased by good works, so it may be diminished by venial, and lost by mortal sin. In those who have impaired it by venial sins, it is repaired by the use of holy water, ave marias, prayers, fastings, &c.; in those who have lost it by mortal sin, it is restored by the sacrament (as they call it) of penance, by masses, fasts, works of charity, indulgences, &c. It would be a tedious digression from our subject to expose, in detail, this maze of error and absurdity; it is sufficiently refuted by the clear words of the apostle, which Bellarmine has vainly tried to explain away, by alleging that to maintain the parallel or antithesis between Adam and Christ, justification must signify infusion of grace, or putting into a man's soul an inherent righteousness, since Adam's sin did constitute us unrighteous, with an inherent unrighteousness. The unsoundness of this logic is well exposed by Barrow, in the passage quoted by us under this verse—it is not the justification bestowed upon the believer, but the obedience rendered by Christ, that is placed in contrast with the disobedience of Adam; justification is contrasted, not with Adam's sin, but with the condemnation that followed that sin; the justification and the condemnation are both of them the acts of God, and it being plain that God condemning doth not infuse any unrighteousness into man, neither doth he justifying put any inherent righteousness into him (see the note under the text).

Verse 19.—Mr. Alford adopts the following exposition of this verse, I believe, from Tholuck:—"The *οἱ πολλοί* who were made sinners are equivalent to *πάντες*, "all," but not so expressed here, because, in the other limb of the comparison, *πάντες ἄνθρωποι* could not be put, and this is conformed to it; the *οἱ πολλοί* who shall be made righteous are equivalent to *πολλοί*, but thus expressed because *πολλοί* would not have answered in the other limb of the comparison. In order to make the comparison more strict, the *πάντες* who have been made sinners are weakened to the indefinite *οἱ πολλοί*, the *πολλοί* who shall be made righteous are enlarged to the indefinite *οἱ πολλοί*, thus a common term of quantity is found for both, the one extending to its largest numerical interpretation, the other restricted to its smallest." This notable speculation is founded on misapprehension of the text, and unwarrantably represents the apostle as more solicitous to balance the opposite limbs of his comparison with rhetorical terseness, than to state his argument with simplicity and truth. *οἱ πολλοί* is neither equivalent to *πάντες*, "all," in the first limb of the comparison, nor to *πολλοί*,

"many," in the second, but in both limbs is employed, in strict accordance with classical usage, to denote "the many," "the multitude," as distinguished from any privileged class ; it means "the mass of mankind," as distinguished from the Jews, who claimed exclusive interest in the promises of God. It is true that all men inherit a sinful nature from Adam ; that, however, is not what the apostle asserts here, but, simply, that as "the many," "the mass of mankind," Jews and Gentiles, are alike involved in the evil consequences of Adam's sin, so "the many," "the mass of mankind," Gentiles as well as Jews, are alike interested in the beneficial effects of Christ's atonement. This argument, from analogy, closes the first part of the apostle's reasoning in support of his great theme, that the uncircumcised Gentile now stands on a level with the Jew, in respect to religious privileges—that the Gospel proclaims, to all alike, salvation by grace, through faith in the Lord Jesus. He next proceeds to show the futility of the vulgar objection to this doctrine, that it encourages to continuance in sin.

As the doctrine of imputed righteousness is grounded mainly on this verse, I subjoin a few brief statements relating to that doctrine, from the writings of some of its ablest supporters, and add some of the reasons which constrain me to dissent from their views of it. In the Homily of Salvation it is said that "Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death ; he for them fulfilled the law in his life ; so that now in him and by him every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked Christ's justice hath supplied." Calvin, in his note on the 17th verse of this chapter, says—"We suffer the penal consequences of Adam's sin, not by imputation alone, but because we ourselves also are guilty of transgression ; but we are restored to salvation by the righteousness of Christ in a different way, not because that righteousness is inherent in us, but because we possess Christ himself with all his merits bestowed on us by the Father—therefore the gift of righteousness denotes not a quality with which God imbues our nature, but a gratuitous imputation of righteousness." Hooker, in his sermon on Habak. i. 4, says—"Christ hath merited righteousness for as many as are found in him ; in him God findeth us if we be faithful, for by faith we are incorporated into him ; then, although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin, him, being found in Christ through faith, and having his sin in hatred through repentance, God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous as if he had fulfilled all that is commanded him in the law—shall I say more per-

fectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, 'God made him which knew no sin to be sin for us, that we might be made the righteousness of God in him;' such we are in the sight of God the Father as is the very Son of God himself." Dr. Chalmers carries the doctrine of imputation to a greater length than any of the writers I have quoted, leaving even Calvin far behind. "Neither experience," says he, "nor the moral sense tells us that we are responsible for the sin done by Adam in Paradise; the information, however, which we cannot get from either of these two sources, we get from Scripture, when it announces to us that Adam is the figure of Christ, and that what of righteousness we derive from the one we derive of guilt and condemnation from the other. Now, we know that it is not enough to derive from Christ the cancelment of all the debt that we have already incurred, neither is it enough to derive from him a new and a holy nature; in the midst of all our aspirings after holiness, there is a mingling of sin, so long as we are encompassed with these vile bodies; and as God will not look upon us with regard unless we offer ourselves to him in a righteousness that is worthy of that regard, we need to have the righteousness of Jesus Christ imputed to us just as much as we need his sanctifying grace to be infused into us; and accordingly we are told in express terms that the merit of Christ's good actions is ascribed to us; and, if Adam be the figure of Christ, this benefit that we obtain from the latter has a counterpart bane that has descended upon us from the former, or, in other words, the demerit of Adam's bad action is ascribed to us. This is matter of pure revelation, a portion of God's jurisprudence, the whole rationale of which we cannot comprehend. Verses 15-17 state the disparity between the two Adams in respect of the amount of good and evil conveyed by them; verses 18, 19, state the similarity between them in respect of the mode of conveyance of this good and this evil. They contain, in fact, the strength of the argument for the imputation of Adam's sin. As the condemnation of Adam comes to us, even so does the justification by Christ come to us; now, we know that the merit of the Saviour is ascribed to us, else no atonement for the past, and no renovation of heart and of life that is ever exhibited in this world for the future, will suffice for our acceptance with God; even so, then, must the demerit of Adam have been ascribed to us. The analogy affirmed in these verses leads irresistibly to this conclusion—the judgment that we are guilty is transferred to us from the actual guilt of the one representative, even as the judgment that we are righteous is transferred to us from the actual righteousness of the other representative. We are sinners in virtue of one man's disobedience independently of our own personal sins, and we are righteous in virtue of another's obedience

independently of our own personal qualifications. One may suppose, from the 18th verse, that the number who are justified in Christ is equal to the number who are condemned in Adam, and that this comprehends the whole human race; but by the term 'all' we are merely to understand all on the one hand who are in that relation to Adam which infers the descent of his guilt upon them, and that is certainly the whole family of mankind; and thus all, on the other hand, who are in that relation to Christ which infers the descent of his righteousness upon them, and that is only the family of believers, 'as in Adam,' it is said, 'all die, even so in Christ shall all be made alive' (1 Cor. xv. 22); but the 'all' does not refer to the same body of people; the first, who die in Adam, evidently refer to the whole human race; but the second, who live in Christ, are restricted by the apostle to those who are Christ's, and will be made alive by him at his coming." To these eminent names is to be added that of Bishop O'Brien, as the following extract from his lordship's valuable discourses on faith will show, although expressed in language much more guarded, and less open to objection than that of most of the advocates of the doctrine, and wholly free from the extravagance of Doctor Chalmers—"Christ hath tasted death for every man, and now all who are found in him are justified—God doth not impute to them that sin that they have committed. God doth impute to them that righteousness that they have not, for they are found in Christ, accepted in the beloved, not having their own righteousness which is of the law, but the righteousness which is of God. We are one with him, as members of that pure church of which he is the spouse; thus one with him, we share in his exaltation, as he deigned to share in our abasement; because we merited punishment he endured it, and because he, in his humiliation, earned the rewards of perfect obedience we obtain them—'God for us made him to be sin who knew no sin, that we might be made the righteousness of God in him.' Men are justified by imputed righteousness no less than by vicarious suffering; 'by his obedience many are made righteous;' 'he is the end of the law for righteousness;' pardon and acquittal both fail to convey to us the completeness of our reconciliation to offended authority—the perfect restoration of our lost estate, and all its high privileges—the entire recovery of the quiet confidence and inward peace of innocence which justification includes." His lordship afterwards quotes, with approbation, the passages from the Homilies and from Hooker, already cited in this note. But there is fallacy lurking in those several statements. In the Homily of Salvation, the expressions "righteousness," "justification," and "forgiveness of sins," are used as synonymous; in the opening of that discourse, it is said that "by his own works can no man be justified, and made righteous before God, but every man, of necessity,

is constrained to seek for another *righteousness* or *justification*, to be received at God's own hands, that is to say, the *forgiveness of his sins* and trespasses." Hooker, also, in saying that "Christ hath merited righteousness for as many as are found in him," means by the term "righteousness" nothing else than "justification," which he immediately afterwards distinguishes from the righteousness of sanctification, and explains, in the language of St. Paul, as consisting in "being freed from sin, and made servants of God," that is, being absolved of guilt, and restored to divine favour (see chap. vi. 22). This confusion of terms, aided, perhaps, by metaphorical language, such as that believers are "clothed in the robe of Christ's righteousness," that they "possess" Christ, and the like, has probably misled those pious and able men into the statements that I have now quoted; their whole theory of imputed righteousness is overthrown by this single consideration, that God's estimate of everything must, of necessity, accord with truth—with the real nature of the thing; he neither can be ignorant of, nor forget anything; he cannot, therefore, regard us as righteous by imputation of Christ's righteousness, if we be not righteous in fact and in truth, for righteousness is not a material substance, that can be dealt out by weight or by measure, and be transferred from one person to another, like a sum of money, or a garment; it is a quality of a moral agent, and to exist at all must be inherent in the soul. It is not a conceit that Christ is ours, or that we possess him with all his merits (as Calvin speaks), or that we are clothed in the robe of his righteousness, that can make us more acceptable to God, who judges of things as they really are, but a real assimilation of our souls to the divine image, in righteousness and true holiness; and this is what genuine faith, acting by the agency of love, tends to produce (John xiv. 23). If it be true that "Christ, in his life, fulfilled the law for believers, so that in him and by him every true Christian may be called a fulfiller of the law," then was it unnecessary that he should suffer death for their redemption, for the strictest justice, surely, does not require that punishment should be endured on account of those by whom the law has been fulfilled. Again, to say (as Doctor Chalmers does) that we are responsible for the sin committed by Adam, many ages before we were called into existence, is certainly somewhat startling to the moral sense, and would require to be very clearly revealed in order to be credible; but Doctor Chalmers only infers it indirectly, from the supposed imputation of Christ's righteousness to believers, alleging that Scripture tells us, in express terms, that the merit of Christ's good actions is ascribed to us; but no such statement, in express terms, is to be found in the Bible. Doctor Chalmers, alludes, I believe, to this 19th verse; he has, however, in his exposition of it, mistaken the meaning of the passage, and

completely reversed the train of thought that passed through the mind of the apostle, who does not, as he supposes, infer the imputation of Adam's sin to his posterity, from the acknowledged imputation of Christ's righteousness to believers, but, from the acknowledged universality of the condemnation occasioned by the sin of Adam, infers, *a fortiori*, the universality of the justification wrought by the obedience of Christ. Chalmers, moreover, sets at nought every sound principle of interpretation, when he limits to the family of believers the benefit of justification which the apostle (verses 18, 19) expressly declares to be co-extensive with the condemnation caused by Adam; nor does the parallel passage (1 Cor. xv. 22) to which he refers lend any support to his views, for when the apostle says that as by Adam (not *in* Adam) all die, even so by Christ (not *in* Christ) shall all be made alive, the word "all" has an equally extensive meaning in both cases: all—the unjust no less than the just—shall stand at the judgment-seat of Christ (John v. 28, 29; Acts xxiv. 15); but as the apostle was writing for the comfort of believers, his subsequent discourse relates more especially to the glory which awaits them. When Doctor Chalmers further alleges that, "since, amid all our aspirings after holiness, there is a mingling of sin so long as we are encompassed with these vile bodies, God will not look upon us with regard unless we offer ourselves to him in the imputed righteousness of Christ," he speaks as if righteousness were literally like a robe of state; and certainly he argues inconclusively, for although no man ever attains to perfect holiness here, yet Christ ever liveth to make intercession and obtain forgiveness for the failings of his repentant servants who trust in him; and ere they join the company of the redeemed in heaven, those bodies shall undergo a change, and every taint of sin shall be eradicated. But the most important question relating to this doctrine is, whether it be really contained in God's holy Word? Has it, indeed, been taught by our blessed Lord, or by any of his inspired servants? When inquiry is made on this point, one is surprised to find how slender are the foundations on which the doctrine rests. Next to verse 19, already considered, 2 Cor. v. 21 is most frequently cited in support of this doctrine. The remarkable passage quoted from Hooker appears to be altogether founded on a misinterpretation of that text. When it is said that Christ was made "sin" for us, and we were made "righteousness," it is self-evident that sin and righteousness cannot be understood in their ordinary meaning as abstract qualities, for that were to convert a momentous truth into mere nonsense; but we know that *ἁμαρτία* is often used in the LXX. to denote a sin-offering (Levit. iv. 21, 24, see also 29; v. 9, 12; vi. 25). We also know that St. Paul often uses the abstract for the concrete (as grammarians speak), *e.g.*, *περιτομή*,

"circumcision," for περιτμηθέντες, "the circumcised;" ακροβυστία, for απεριτμητοί; πίστις, "faith," for πιστευόντες, "believers;" εκλογή, "the election," for εκλεκτοί, "the elect:" so here δικαιοσύνη, "justification," is equivalent to δικαιωθέντες, "justified;" and the passage should be translated, "God made him who knew no sin to be a sin-offering for us, that we by him might be made the justification (that is, the justified) of God." This text, therefore, gives no support to the doctrine of imputed sin or imputed righteousness.* As little does 1 Cor. i. 30 favour it—"Who (*i.e.*, Christ) of God is made unto us wisdom and righteousness (justification) and sanctification and redemption." As Christ is made unto us wisdom, not by imputation of his wisdom to us, but by freeing us from ignorance and error, and teaching us true wisdom in his pure doctrine and his holy life, and by having procured us access to all the benefits that the highest wisdom can effect; so he is made unto us righteousness or justification, not by imputation of his righteousness to us, but by having, through the sacrifice of himself, made atonement for our sins, and obtained our pardon and restoration to divine favour; by providing that our repentance, faith, and sincere obedience, shall be accepted instead of perfect righteousness, thus procuring for us the blessings that attend on righteousness, the peace of God and its attendant happiness; or, as Hooker explains it, "He is made unto us wisdom, because he hath revealed his Father's will—righteousness, because he hath offered himself a sacrifice for sin—sanctification,

* Mr. Alford, in his note on 2 Cor. v. 21, following De Wette, maintains that ἀμαρτία there is to be taken literally "sin" as opposed to "righteousness," and adds, that "Christ on the cross was the representative of the sin of the world, that we might become representatives of the righteousness of God by virtue of our standing in him." He also alleges "that ἀμαρτία never means 'a sin-offering,' even in the LXX." (it does not appear how he would translate the word in the passages to which I have referred, all of which, except perhaps the last, are rendered unintelligible by translating it "sin"), "and that if it did, the former sense of the same word in this same sentence would preclude it here;" but St. Paul *does* sometimes use the same word in different senses in the same sentence; *e.g.*, the word κρινω in Romans xiv. 18, and φθειρω in 1 Cor. iii. 17; and different senses must of necessity be given to the same word, when, by giving it the same meaning in both cases, the sentence would be rendered *unintelligible*, which would be the effect in this passage if ἀμαρτία can only signify "sin." Milton, indeed, in his fine allegory, has embodied sin in a substantial form, and given her a local habitation; and one can understand how Christ might be the representative of sin thus personified; but in Scripture, "sin" is an abstract conception of the mind, or rather a denomination of men's actions expressing their relation to God's law; and it is not so easy to conceive how a man can be a representative of an abstract term, or how physical execution can be done upon an idea. Christ on the cross was the representative, not of sin in the abstract, but, of our sinful race, and he was our representative solely by suffering in our stead—by being made a sacrifice for our sins—a sin-offering.

because he hath given us of his Spirit—redemption, because he has appointed a day to vindicate his children out of the bands of corruption into liberty, which is glorious.” In addition to Rom. v. 19, and 2 Cor. v. 21, the Bishop of Ossory refers to Phil. iii. 9, and to Rom. x. 4; the former of which passages teaches, not justification by imputed righteousness, but justification by faith; St. Paul there renounces all dependence on what the Jews so highly valued, the possession of the law, and obedience thereto, and rests his hope of justification on the foundation which God had appointed, faith in the finished work of Christ. That the latter text is equally inapplicable to the point, is shown in the note on it in this Appendix. His lordship further adds, that “men are justified by imputed righteousness, no less than by vicarious suffering;” but the analogy thus imagined between vicarious suffering and imputed righteousness, far from holding in the way that his lordship supposes, seems rather to lend weight to the opposite conclusion; for as the transfer of suffering from the guilty world to the innocent victim, who was made a sacrifice for sin, was not accompanied with any imputation of demerit to him, seeing that he is designated as “the just one,” even in the moment of his suffering—as “a lamb without spot”—as “a high priest, holy, harmless, undefiled”—so neither is their exemption from suffering accompanied with any imputation of his righteousness, to those who are justified by his blood. Moreover, the Scriptures contain many clear declarations of the efficacy of our Lord’s vicarious sufferings in the work of our justification, not one clear text can be cited to prove that his righteousness is imputed to those whom he has justified. The analogy of what is observed in God’s natural government of the world, is in favour of the benefits derived from vicarious sufferings, but altogether adverse to the theory of imputed righteousness; the virtues of the good not only are never imputed to the unworthy, but, on the contrary, cause their vices to be regarded with augmented scorn. The ablest refutation of this theory of imputed sin and imputed righteousness that has fallen under my observation, is to be found in Archbishop Whately’s “Essays on some of the Difficulties in the Writings of St. Paul.” It is there shown, with a force of argument scarcely less convincing than demonstration, that this doctrine accords as little with Scripture as with our own moral judgment. “A doctrine,” says Archbishop Whately, “which is wholly at variance with every notion we should naturally be led to form, we may be sure will be revealed, if revealed at all, in the fullest and most decisive language; is this the case with respect to the doctrine of imputed sin and imputed righteousness? far otherwise; it is not, perhaps, going too far to say, that the whole system is made to rest on a particular interpretation of one single text (Rom. v. 19), ‘as by one man’s disobedience (the) many

were made sinners, so by the obedience of one shall (the) many be made righteous.' Other passages have been considered as alluding to, and confirming the tenet in question, but none could, without great violence, be construed into an express declaration of it. To interpret this passage aright, we must take into account the general tenor of Paul's teaching. Now, frequent as are his allusions to the Christian's redemption and acceptableness to God through Christ, the reference is made throughout to his death—to his cross—to his blood—to his sufferings—to his sacrifice of himself, as the meritorious cause of our salvation; not to the righteousness of his life imputed to believers—the transfer of the merit of his good works—*e.g.*, 'He hath reconciled us to God in the body of his flesh, *through death*;' 'Whom God hath set forth to be a propitiation through faith in his blood;' 'He hath brought us nigh to God, and made him to be at peace with us, through the blood of the cross;' 'We are sanctified through the offering of the body of Jesus Christ once for all;' besides many other passages to the same purpose. Frequent, also, as are the allusions to the pure and perfect holiness of our Saviour's life, we nowhere find this spoken of as imputed to Christians, and made theirs by transfer of merit, but always as qualifying him to be on the one hand an example to Christians, and on the other both the victim and priest of spotless purity; as constituting him the true Lamb without blemish—the *innocent blood* which 'taketh away the sin of the world,' because he who offered it had no need of atonement for himself (see Heb. ix. 14). 'Such an high priest became us, who is holy, harmless, undefiled, separate from sinners.' In these and many other such passages, in which the personal holiness of Christ is spoken of, and spoken of, too, in reference to our salvation, it is not said that the obedience of Christ is imputed to us, and the merit of his good works transferred to us, which we might have expected to find there mentioned, had it been designed to teach such a doctrine; but, on the contrary, it seems rather to be implied that his obedience was imputed to himself, as necessary to qualify him for the great sacrifice of atonement; and the language of Scripture on the point coincides with the most sound moral judgment, which indicates that nothing short of a life of unsinning virtue could have made him, himself, acceptable and fit for his great office; that, in short, it behoved him to fulfil all righteousness in order that he might be the spotless victim and the undefiled priest. In suffering he did more than could be required of an innocent person on his own account. He died, therefore, the just for the unjust; but his being just, the perfect obedience of his life could not be more than requisite to make him perfect as a man. I speak of his obedient life in reference to his human nature alone, in respect of which he always declared, 'My Father is greater than I.' To speak of his obedience

as a divine person, would approach the Arian doctrine, since all obedience implies a superior. When we read, therefore, that by the obedience of the one the many shall be made or constituted righteous, the presumption is strongly in favour of such an interpretation as shall accord with the declaration that we are 'justified by his blood.' Now, such an interpretation is not only allowable, but is, I may say, suggested by the apostle himself in another passage, in which, speaking of Christ's death, he uses the very corresponding word to (*ὕπακοη*) 'obedience' in this place; Christ (he says) became obedient (*υπηκούος*) to death, even the death of the cross (Phil. ii. 8). His death, indeed, is more than once referred to in this point of view, as a part and as the great and consummating act of that submissive and entire obedience which he rendered throughout to his Father's will—'Not my will, but thine, be done;' 'Lo! I come to do thy will, O God.' . . . Numerous as are the denunciations of divine judgment against sin, all concur in making the reference, not to the imputed sin of our first parents, but to the actual sins of men. None of them warrant the conclusion, that any one is liable to punishment in the next world, for any one's sins but his own. There is an especial reason for interpreting Rom. v. 19, by reference to other parts of Scripture, which is, that it is not St. Paul's object here to declare or establish the doctrine of original sin, and of our deliverance from its consequences by Christ our Saviour. It is plain from the context that these points are established only incidentally; the main drift of his argument being to establish the universality of the redemption as being co-extensive with the evil introduced at the fall, which it was designed to remedy. The Jewish converts, to whom he seems to be principally addressing himself, were disposed, by their ancient national prejudices, to limit the benefit of the Messiah's advent to their own people. The great and revolting mystery to them was, that the Gentiles should be fellow-heirs, in opposition to which exclusive spirit he infers the universal redemption accomplished by Christ, from the universality of that loss and corruption which he undertook to repair—'As in Adam all die, even so in Christ shall all be made alive.' 'As by one man's disobedience many (*the many, i.e., all*) were made or constituted sinners, even so by the obedience of the one shall the many (that is, not the Jews alone, but the whole race of mankind, as many as believe) be made righteous.'"

The following are the words of Chrysostom, translated in our note on this verse:—*δια τούτου ανω και κατω του ενος εχεται και ουκ αφισταται ενος ινα όταν λεγη σοι ο Ιουδαίος, πως ενος κατορθωσαντος του Χριστου ή οικουμενη εσωθη; διηγήθης αυτω λεγειν, πως ενος παρακουσαντος του Αδαμ ή οικουμενη κατεκρήθη; καιτοιγε ουκ ισον άμαρτια και χαρις, ουκ ισον θανατος και ζωη ουκ ισον Διαβολος και Θεος, ει ή άμαρτια τοσούτον ισχυσε, και ανθρωπον*

ἀμαρτία ἑνός, χάρις καὶ Θεοῦ χάρις καὶ οὐ πατρὸς μόνον ἀλλὰ καὶ υἱοῦ πῶς οὐ περιέσται μείζονος ;

Verse 20.—Bishop Middleton maintains that *νομος* here denotes “the law of nature,” or “a rule of life,” because it is without the article, and, therefore, if it denote the Mosaic law, is at variance with his “canons ;” he quotes some very inconclusive remarks of Macknight, in support of the same interpretation, but the passage so much resembles Gal. iii. 19, 24, in sentiment, as to make it very probable that *νομος* has the same meaning in both ; in the latter, it has the article prefixed, and clearly denotes the law of Moses. The absence of the article here is probably owing to the relation which this verse bears to verse 13 above ; there it is said, that the heinousness of sin is not duly estimated when there is no law expressly denouncing its guilt—*μη οντος νομου* (without article) ; here it is added, after some remarks of a parenthetic nature, that a law entered unawares (meaning the Jewish law) that the offence might abound—that the guilt of sin might be more fully exhibited (see note on text).

παρεισηλθεν, “entered unawares or privily” (Gal. ii. 4). Compare *παρεισηλθε λαθρα νυκτος*, Polyænus ii. 55, and *ὅτε ἐκεῖνος εἰς Πελοποννησον παρεδνετο*, Demosthenes de Corona, sec. 24, speaking of Philip’s stealthy advances to obtain a footing in the Peloponnesus.

CHAP. VI.

Verse 2.—Doctor Chalmers maintains that the expression *ὁτινες ἀπεθανομεν τη ἀμαρτία*, “we who have died to sin,” is to be understood “forensically,” that is, we are dead in law, the doom of death was upon us on account of sin, but Christ having borne on our behalf the penalty which we had incurred, we are spoken of as if we ourselves had endured it, as if the apostle had said, “and is it for us, who for sin were consigned to death, again to brave the displeasure of God, whose hatred of sin is as unchangeable as his holiness ?” But from the whole tenor of the passage, the expression appears rather to have been used in allusion to the profession of repentance made at baptism, whereby the convert was pledged to renounce sin, and thenceforth to lead a new and holy life ; and thus, in fact, the apostle himself explains it, in verses 3, 4, for these verses are expla-

natory of verse 2. 'Όσοι αν πεισθωσι και πιστευωσιν αληθη ταυτα τα υφ' ημων διδασκομενα και λεγομενα ειναι και βιουν οντως δυνασθαι υπισχωνται, ευχασθαι τε και αιτειν νηστευοντες παρα του Θεου προημαρτημενων αφεσιν διδασκονται, ημων συνευχομενων και συννηστευοντων αυτοις, επειτα αγονται υφ' ημων ενθα υδωρ εστι, και τροπον αναγεννησεως ον και ημεις αυτοι αναγεννηθημεν αναγεννωνται.—Justin Martyr, Apol. "Whoever are persuaded and believe that the things taught and spoken by us are true, and promise that they can live in conformity thereto, are taught to pray, and fasting to implore of God remission of their past sins, we also joining in their fasting and prayers, after which they are led by us to some place where water is, and are made regenerate by the same mode of regeneration whereby we ourselves also were made regenerate." Τι δε εστι νεκρους αυτη, γεγονεναι; το προς μηδεν υπακουειν αυτη λοιπον—τουτο γαρ το μεν βαπτισμα εποησεν απαξ, ενεκρωσεν ημας αυτη, δει δε λοιπον παρα της ημετερας σπουδης κατορθουσθαι αυτο διηνεκως—επειδη ασαφες ην το ειρημενον ερμηνευει αυτο παλιν—τι εστιν εις τον θανατον αυτου εβαπτισθημεν; εις το και αυτοι αποθανειν ωσπερ εκεινος, σταυρος εστι το βαπτισμα, οπερ ον ο σταυρος του Χριστου και ο ταφος τουτο ημιν το βαπτισμα γεγονεν, ει και μη επι των αυτων—αυτος μεν γαρ σαρκι και απεθανεν και εταφη ημεις δε αμαρτια αμφοτερα—διο ουκ ειπε συμφντοι τω θανατω αλλα τω ομοιωματι του θανατου, θανατος γαρ μεν και τουτο και εκεινο αλλ' ουχι του αυτου υποκειμενον, αλλ' ο μεν σαρκικος ο του Χριστου, ο δε αμαρτιας ο ημετερος.—Chrysostom. "But what is the meaning of the expression 'we have become dead to sin?' It is that, for the future, we should in no wise obey it; for this, baptism indeed effected once, it made us dead to sin, but thenceforward the same uprightness must be continually maintained by our own diligence. As the expression was obscure, the apostle explains it again—what is the meaning of the expression 'we have been baptized into his death?' It means we were baptized, that we also should die as he did—baptism is our cross, for what the cross and the tomb were to Christ, that baptism has been to us, although not with regard to the same subjects; for he, indeed, both died and was buried, in regard to his flesh, but we undergo both, in relation to our sin; and, therefore, the apostle did not say we have been assimilated to his death, but to the likeness of his death, for both the one and the other, indeed, was a death, but not a death of the same subject, but the one, Christ's, was a death of the flesh, the other, ours, a death of sin."

Verse 4.—δια της δοξης του πατρος, "by the glory—the glorious power—of the Father. δοξα is used in a similar way, John ii. 11—εφανερωσε την δοξαν αυτου—"he manifested his glory—his glorious power; and,

again, xi. 40—*οψει την δοξαν του Θεου*—"thou shalt see the glory—the glorious power—of God" displayed, in raising thy brother from the grave.

Verse 5.—*Ει γαρ συμφυτοι γεγοναμεν.* By many of the best commentators this expression is regarded as metaphorical, and borrowed from the process of engrafting; in which case the meaning would be, that, as the shoot partakes of life or death in common with the tree, so, if we have been incorporated with Christ, we have been made partakers of his Spirit; and as that Spirit enables us to imitate his bitter death by mortifying our corrupt affections, so doth it enable us to imitate his glorious resurrection by renewing in us the divine image, and making us partakers of a divine nature. "Insitio," says Calvin, in his note on the passage, "non exempli tantum conformitatem designat sed arcanam conjunctionem per quam cum ipso coaluimus, ita ut nos spiritu suo vegetans ejus virtutem in nos transfundat; ergo ut surculus communem habet vitæ et mortis conditionem cum arbore ita vitæ Christi non minus quam mortis participes nos esse consentaneum est." "Our being ingrafted into him implies not merely conformity to his example, but a mysterious union whereby we are incorporated with him, so that, invigorating us by his Spirit, he transfuses its virtue into us, and thus, as the shoot partakes of life and death in common with the tree, so is it meet to think that we are partakers of the life of Christ no less than of his death." It may be doubted, however, whether the expression contain any allusion to the process either of planting or engrafting, as *συμφυτος* is not derived from *φυτενω*, but from *φυω*; the word does not occur again in the New Testament; it is found in the LXX. (Amos ix. 13; Zech. xi. 2; 3 Macc. iii. 22), but not in a sense that can be adopted here; there is, however, a passage of Euripides in which it occurs with a meaning very similar, as I think, to that which it has here, namely, in the *Andromache*, verse 946, where the chorus says to Hermione, who was indulging in severe remarks against the female sex:—

"Αγαν εφηκας γλωσσαν εις το συμφυτον."

"You have let loose your tongue with too free a licence against those of like nature with yourself," *i.e.*, "against your own sex;" and so here, the meaning of the apostle probably is, "If we have been made partakers of his nature so as to resemble him in his death, we shall also be made partakers of it so as to resemble him in his resurrection."

Verse 6.—*να καταργηθη το σωμα της αμαρτιας*, "that this body, so prone to sin, might be deprived of its fatal power." This is an instance of that

well-known Hebrew idiom, according to which, a quality that has entire possession of a subject, is expressed by substituting for the adjective denoting that quality the genitive case of a corresponding substantive, as *ὁ κριτὴς τῆς ἀδικίας*, "the utterly dishonest judge;" *πάθη αἰμαίας*, "utterly vile affections;" *τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*, "our vile body;" *τῷ σωματί τῆς δόξης αὐτοῦ*, "to his glorious body" (Phil. iii. 21); *τις ρυσεται με ἐκ τοῦ σώματος τοῦ θανάτου τούτου*, "who shall deliver me from this fatal body?" (chap. vii. 24; see also verses 18, 23, of same chapter).

Verse 7.—*Ὁ δὲ ἀποθάνων δεδικαιώται ἀπο τῆς ἁμαρτίας*. The context here seems to require that *δεδικ. ἀπο τῆς ἁμαρ.* should mean "has been delivered not only from the condemnation and punishment, but also from the dominion of sin," as the correlative expression, *κατέκρινεν ἁμαρτίαν* (chap. viii. 3), means not merely "condemned sin," but, also, "overthrew his power." This more comprehensive meaning seems to have been borrowed from the practice of judicial courts, where the acquitted party is delivered from the power of his defeated adversary (compare 1 Pet. iv. 1; Acts xiii. 39). *Ὁ ἀποθάνων*, "he who has died to sin," who has mortified sin in his members.

Verse 10.—*τῇ ἁμαρτίᾳ ἀπέθανεν* cannot be translated here as in verse 2, "he died to sin;" seeing that Christ was ever free from sin; his death is always spoken of as undergone on account of sin, *i.e.*, to make atonement for sin. According to Olshausen, "Christ died once for sin, that, is to extirpate it; and lives eternally for God, that is, to further righteousness. Death is then, as at chap. v. 10, 11, understood as working forgiveness, and the resurrection righteousness." Alford translates the verse thus:—"For the death which he died unto sin he died once for all; but the life which he liveth he liveth unto God" (like *ὁ δὲ νῦν ζῶ* in Gal. ii. 20); and explains his dying to sin as passing into a state in which he had no more to do with sin, either as tempting him (though in vain) or as requiring to be atoned for, or as met by him in daily contradiction which he endured from sinners. But these elaborate expositions miss the meaning of the apostle, which is very simple, namely, that as Christ died once for all to make atonement for sin, and thenceforth liveth in and for the glory of God, so should his followers in baptism die to sin, that is, once for all renounce sin, and ever after live to the glory of God.

Verse 11.—"We regard this verse," says Doctor Chalmers, "as proof in itself of the forensic meaning which we have all along ascribed to the phrases of our being dead unto sin, and alive unto God; if the words be

taken in the personal sense, the meaning would be, that we are mortified to the pleasures and temptations of sin, and alive to nothing but the excellencies of God's character, and a sense of the obligations we are under to love and to honour him; in other words, we are to reckon ourselves holy, in order that we may become holy. One does not see how, by the simple act of counting myself what I really am not, that I am to be transferred from that which I am not to that which I choose to imagine of myself; and a still more radical objection is, that it is bidding me reckon that to be true which I know to be false—it is bidding me cherish the belief of a thing that is not. We have heard much of the power of imagination, but this is giving it an empire and an ascendancy that exceeds all which was before known or observed of our nature; besides, the very obvious moral impropriety that there would be in an apostle telling either an unconverted man to conceive of himself that which is most glaringly and notoriously untrue, or if you will restrict the injunction to disciples and believers, telling them to think what no humble Christian possibly can think of himself, that he is crucified to the love of sin, and that all his felt and living desires are towards God and godliness. Now you free the passage from all these difficulties, by taking the phrases according to the forensic interpretation that we have given them. To be dead unto sin is to be in the condition of one on whom death, the penalty of sin, has already been inflicted, if not in his own person, at least in that of his representative, so that the execution for the transgression of the law is a matter that is now past and over; to be alive unto God is to live in the favour of God, a favour to which we have been admitted through the services of a mediator, or, in the language of the text, 'through Jesus Christ our Lord.' To reckon that Christ died for the one purpose, and that he brought in an everlasting righteousness for the other purpose, is to reckon, not on a matter of fancy, but on a matter proposed on the evidence of God's own testimony to faith. By reckoning himself personally dead unto sin, and personally alive unto God, through Jesus Christ our Lord, the sinner would outrun the reckoning of his own conscience, but by reckoning himself forensically dead unto sin, and forensically alive unto God, he does not outrun the reckoning of the Bible." Doctor Chalmers has much more to the same purpose, but nothing more forcible than the passages we have quoted. The objections which he conceives to be against taking these words in a personal sense are phantoms of his own creation. The apostle, in this passage, makes no appeal whatsoever to imagination or to fancy, neither does he call on those to whom he was writing to count that to be true which they knew to be false, or to cherish the belief of a thing which was not; but he reminds

them of a very important fact, he calls on them to consider that, at baptism, they had made a solemn vow to die to sin, and to live to God, that is, to renounce sin, and to lead a new and holy life, and he charges them to maintain a conversation conformable to that vow; he was addressing men who had been carefully instructed in the Christian faith, and after due deliberation had embraced it, and vowed to perform the duties it imposed, men whose faith was spoken of in all the world, and for whom, within a few verses, he thanks God that they had "obeyed from the heart." To convince such men that the doctrine of free grace did not afford encouragement to sin, or lessen their obligation to holiness, nothing could be more suitable than to remind them of their baptismal vow, and bid them consider that they were dead to sin, and living unto God; but, on the other hand, if, with Doctor Chalmers, we adopt the forensic interpretation, as he calls it, and understand the apostle to say, "consider that ye are in the condition of those on whom death, the penalty of sin, has been already inflicted, if not in your own persons, at least in that of your representative, so that the execution for the transgression of the law is now past and over," the apparent consequence is, that there is no further evil to be dreaded from continuance in sin, the penalty having been paid in full. Why, then, should we deny ourselves? Doctor Chalmers, no doubt, would deprecate such a conclusion; but his argument does not sufficiently obviate it. As that argument depends upon the theory of imputed righteousness, which has been already discussed (chap. v. 19), it is not necessary to pursue it further.

Verse 13.—The change from the present, *παριστατε*, to the aorist, *παροστησατε*, is remarkable, and can scarcely, in this instance, be regarded as arbitrary; the moods of the present express continued, those of the aorist, momentary or definite action. Mr. Alford is the only commentator (so far as I know) that has taken any notice of the change. The meaning probably is, "continue not to yield your members as instruments of unrighteousness unto sin, but let your dedication of yourselves to God, at baptism, suffice once and for ever to fix you in his service; let your surrender of yourselves, then made, have been final and complete."

Verse 17.—*χαρις δε τω Θεω ότι ητε δουλοι της αμαρτίας, &c.*, "But thanks be to God, that *although* ye were once the servants of sin, yet," &c. The remarkable form of expression used here is not without parallel in other parts of Scripture; in Isaiah xii. 1, we read—*ευλογῶ σε κυριε διότι ωργισθης μοι, και απεστρεψας τον θυμον σου και ηλεησας με*, LXX.—"I will bless thee, O Lord, because thou wast angry with me, and didst turn

away thine anger, and didst pity me," that is, *though* thou wast angry with me, thou didst turn away thine anger. And in Matt. xi. 25, and Luke x. 21—*ἐξομολογούμεαι σοι πατερ. . . . ὅτι ἀπεκρύψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκαλύψας αὐτὰ νηπιῶν*—"I thank thee, Father, because thou hast hid these things from the wise and prudent, and revealed them unto babes," that is, *although* thou hast hid these things from the wise, thou hast revealed them unto the simple. The text is thus translated by Bishop Lowth—"But thanks be to God, that though ye were the slaves of sin, yet ye have now obeyed, from the heart, the doctrine on the model of which ye were formed."

αἷς ὃν παρεδόθητε, "to which ye were delivered." "An elegant expression," says Locke, "if we observe that St. Paul here speaks of sin and the Gospel as of two masters, and that those to whom he writes were taken out of the hand of the one, and delivered over to the other, which they having from their hearts obeyed, were no longer the slaves of sin."

CHAP. VII.

Verses 1 to 4.—Chrysostom remarks on this passage—*τίθησι ἐν τάξει μὲν τοῦ ἀνδρὸς τὸν νομὸν, ἐν τάξει δὲ τῆς γυναῖκος τοὺς πιστευσάντας πάντας, ἀκολουθῶν ἢ εἰπὼν, ὥστε ἀδελφοὶ οὐ κυριεύσει ὑμῶν ὁ νομὸς ἀπέθανε γὰρ, ἐν μὲν τῇ προτάσει τούτου ηνίζατο ἐν δὲ τῇ ἐπαγωγῇ ὥστε ἀνεπαχθῆ ποιῆσαι τὸν λόγον τὴν γυναῖκα εἰσαγεί τετελευτηῖαν—ὅταν γὰρ καὶ τούτο καὶ ἐκεῖνο τὴν αὐτὴν ἐλευθερίαν παρέχῃ τι κωλύει χαρισσάσθαι τῷ νομῷ;* "The apostle sets the law, on the one hand, in the position of the husband, and all believers, on the other, in the position of the wife; if he had followed out the illustration strictly, he would have said, 'wherefore, brethren, the law shall not have dominion over you, for it has died;' he intimated this, indeed, in the first part of the comparison, but in the sequel of it, to render his language inoffensive, he introduces the wife as the party that has died; for seeing that the death of either party affords the same liberty, what should hinder him from paying a compliment to the law?" It is, however, quite a gratuitous assumption to say, that the apostle had recourse to any such artifice to pay a compliment to the law. Some commentators suppose that *νομος* is the nominative to the verb *ζῇ*—"The law hath dominion over a man so long as it (the law) liveth." That *ζῇ* might be used by the apostle in this way, is evident from Sophocles,

Antigone 456-7, where one speaking of the unwritten and eternal laws of heaven, says :—

“Οὐ γὰρ τι νῦν γέ κ’ ἔθες ἀλλ’ αἰεὶ ποτὲ
Ζῇ ταῦτα, κ’ οὐδεὶς οἶδεν ἐξ οὐοῦ φανῇ.”

But such an application of the word is not admissible here, for it would imply that this law *may* sometime lose its force. St. Paul has said, here and elsewhere, that believers have died to the law, but nowhere says that the law has died or can die. Others suppose that *ανθρώπου* is governed by *νόμος*, and that the meaning is, “The legal rights of a man are valid only so long as he liveth;” but if this were the meaning of the apostle, he would probably have written, *ὁ τοῦ ἀνθρώπου νόμος κυριεύει* : moreover, in the writings of St. Paul, *κυριεύω* is nowhere else used absolutely ; it always has an object in the genitive case, as in chap. vi. 9 and 14 ; xiv. 9 ; 2 Cor. i. 24. A like usage prevails in the LXX. ; and we are not to depart from the ordinary rules of construction without stronger reasons than any that have been assigned for this interpretation. Locke’s note is much more ingenious : *κυριεύει* (he says) “seems to me to be used in the conjugation *Hiphil*, and to comprehend not only the dominion or force which the law has to control in things to which we have otherwise no mind, but also the right or privilege of doing or enjoying which a man has by virtue and authority of the law, which all ceases as soon as he is dead.” He translates the sentence thus—“*The authority of the law concerns a man only so long as he liveth.*”

Verse 5.—*ὅτε ἡμεν ἐν τῇ σαρκί, τοῦτ’ ἐστὶ ταῖς πονηραῖς πράξεσι, τῷ σαρκικῷ βίῳ.*—Chrysostom. “When we were in the flesh, that is, when we lived in a course of wicked actions—led a carnal life.”

τα παθήματα τῶν ἁμαρτιῶν, “our sinful affections;” a Hebraism, like *παθὴ ἀτιμίας* (chap. i. 26 ; see note on chap. vi. 6, Appendix).

τα διὰ τοῦ νόμου is thus explained by Chrysostom—*οὐκ εἶπε τα ὑπο νόμου γινόμενα, ἀλλὰ διὰ τοῦ νόμου, καὶ οὐ προσέθηκε γινόμενα ἀλλ’ ἀπλῶς διὰ τοῦ νόμου, τοῦτ’ ἐστὶ διὰ τοῦ νόμου φαινόμενα ἢ γνωριζόμενα*—“The apostle did not say ‘which are produced’ by the law, but ‘which are through the law,’ and he did not add the word ‘produced,’ but simply said, ‘which are through the law,’ that is, ‘which are made to appear’ through the law—‘which are made known’ by means of the law.” Others take it to mean “which are excited,” that is, “irritated” and “inflamed” by the law ; but I have no doubt that the true meaning is that given by Mr. Locke, “our sinful affections that remained in us under the law,” or “not-

withstanding" the law, which forbade their indulgence. We find *δια* used in a similar way (chap. ii. 27)—*κρινεῖ σε τον δια γραμματος και περιτομης παραβατην νομον*—"shall judge thee, who while thou hast, or notwithstanding that thou hast the letter of the law," &c.; and chap. iv. 11—*δι' ακροβυστίας*—"while in a state of uncircumcision, or notwithstanding their being uncircumcised;" and chap. xiv. 20—*τω δια προσκομματος εσθιοντι*—"to him that eateth, notwithstanding the offence it gives."

Verse 6.—*ου παλαιωτητι γραμματος*. These words appear to refer to the mistake of the Jews, who supposed that the mere written command was sufficient, and that knowing from it the line of duty, they were, in their own strength, capable of pursuing it (see Smith's Select Discourses).

Verse 7.—*δ νομος αμαρτια*; "is the law sin?" that is, is it sinful? does it promote sin? Thus, in chap. viii. 10—*το δε πνευμα ζωη*—but your soul is "life," that is, "endowed with life," "destined to immortality;" and 2 Cor. iii. 9—*ει γαρ η διακονια της κατακρισεως δοξα*—"if the ministration of condemnation be 'glory,' " that is, "if it be 'glorious.' " A similar form of expression occurs in the LXX., from which, probably, it was adopted by the apostle; thus, in Isaiah xi. 10—*και εσται η αναπαυσις αυτου τιμη*—and his resting-place shall be "honour," i.e., shall be "honourable," or, as the authorized version and Lowth have it, "shall be glorious." The apostle goes on (verse 12) to prove that the law is not sinful, but holy.

Verse 8.—"Sin taking occasion by the commandment, wrought in me all manner of inordinate desire." *οταν γαρ τινος επιθυμωμεν ειτα κωλυομεθα αιρεται μαλλον της επιθυμιας η φλοξ αλλ' ου παρα τον νομον τουτο*.—Chrysostom. "For when we desire anything, and then are forbidden to enjoy it, the flame of desire is raised to a still greater height; but this is not the fault of the law."

Verse 9.—*Εγω δε εξων—προ Μωσεως—νομου ελθοντος ακριβως εμαθον οτι ημαρτανον—τινες ενταυθα ου περι του νομου Μωσεως αυτον φασι λεγειν τα λεγομενα αλλ' οι μεν περι του φυσικου οι δε περι της εντολης της εν τω παραδεισω δοθεισης—πως ουν φησι την αμαρτιαν ουκ εγνω ει μη δια νομου; ου μην την καθ' όλου λεγων αγνοιαν, αλλα την ακριβεστεραν γνωσιν—ουτε Αδαμ ουτε αλλος ανθρωπος ουδεις ουδεποτε φαινεται χωρις νομου ζησας φυσικου ομου τε γαρ αυτον επλαττεν ο Θεος και εκεινον ενετιθει τον νομον αυτω συνουκον. ουδαμου φαινεται εντολην τον φυσικον νομον καλεσας. ο δε φυσικος ουκ απο πνευματος ημιν εδοθη. δηλονοτι περι του Μωσαικου και ανω και κατω και πανταχου διαλεγεται*.—Chrysostom. "I was

living once, scil., before the time of Moses, but when the law came, I learned clearly that I was guilty of sin. Some affirm that what is said here the apostle speaks not of the law of Moses, but, according to one party, he speaks of the law of nature ; according to another, of the commandment that was given in Paradise ; in what sense, then, does he say, ' I had not known sin were it not for the law ? '—not meaning, surely, that without the law he would have been in complete ignorance of sin, but that he should not have had that clearer knowledge of it which the revealed law gives. We have no reason to think that either Adam or any other man ever lived without the law of nature ; for as soon as God formed him, he lodged that law within his breast. The apostle does not appear to have anywhere called the law of nature a commandment. Moreover, that law was not given to us by the Spirit ; doubtless it is about the law of Moses that he speaks, both in the beginning and in the end, and in every part of this discourse about law." This verse has perplexed commentators not a little, chiefly in consequence of their translating ἀμαρτία ἀνεζήσεν, ' sin revived ; ' a translation which implies that his sin was once in active existence, then became dead, and again was called into new life. Certainly it is no easy matter to point out these three periods in the life either of the apostle himself, or of any character that he may be supposed to personate. The word ἀναζω occurs but seldom ; but no scholar will deny that it may signify not only " to revive," but also " to rise into life " for the first time, as a plant or a flower springs from the seed. Olshausen, who translates ἀνεζήσεν " came to life," alleges that the apostle " cannot mean, by the time when he was living without law, the period of proper infancy, but *all* the time before that moment when he began to regard the commandments of the law as divine, that is as truly commandments of God." But the only period to which the words can be applied with strict truth is that portion of childhood during which the moral faculty remains undeveloped, a period which varies in different individuals, and cannot be exactly defined, but the limits of which are known to God ; and the German commentator assigns no reason why they should not be applied exclusively to that period. The same writer affirms " that it is evident that the apostle's purpose from chap. vii. 9 to viii. 11, is to sketch a description of the inward process of development from its first beginnings to its highest perfection ; in which four stages may be clearly distinguished ; 1st, a life without law when sin is dead ; 2nd, a life under the law when sin becomes alive and has dominion ; 3rd, a state in which by the power of Christ the Spirit has dominion, and the flesh is mastered ; 4th, the state of the entire separation of sin by the glorification of the body." If this be an *evident* thing, it is strange that it has not been more universally recognised. It rather seems to be the apostle's sole

purpose, in chap. vii., to show the impotence of law to subdue sin, or to generate holiness in the soul, while chap. viii. exhibits the mighty power of grace to produce both these effects.

Verse 14.—*πνευματικὸν εἰπὼν διδασκαλὸν αὐτὸν ἀρετῆς δεικνύσιν ὄντα καὶ κακίας πολέμιον τούτο γὰρ ἐστὶν εἶναι πνευματικὸν τὸ πάντων ἁμαρτημάτων ἀπαγεῖν.*—Chrysostom. “In saying that the law is spiritual, he shows that it is a teacher of virtue, and an enemy of vice, for this is, being spiritual, to lead away from every sin.”

Verse 15.—*τί ἐστιν ‘οὐ γινώσκω;’ σκοτούμαι φησι, συναρπαζομαι, ἐπηρεῖται ὑπομένω, οὐκ οἶδα πῶς ὑποσκελίζομαι.*—Chrysostom. “What is the meaning of the expression ‘I know not?’ It means, I am shrouded in darkness—I am seized and hurried away—I sustain the assault of an enemy—I know not how I am tripped up.” Since the days of St. Austin it has been a disputed point among theologians whether the apostle, from verse 14 to the end of this chapter, be speaking in his own person as a believer in the Lord Jesus, a converted and regenerate man, or in the person of an unconverted man—a stranger to the influences of the Gospel; whether he be describing a conflict between nature and grace in the soul, or between light in the understanding and corruptness in the heart. All the ancient expositors, without exception, down to the time of St. Austin, and that father himself for a long time held the latter opinion, namely, that St. Paul in this passage speaks not in his own person, but in the person of an unconverted man, instructed indeed in the law of Moses, but not enlightened by the Spirit of God, nor purified by faith in Christ Jesus. Austin afterwards changed his opinion, and held that the apostle is speaking in his own person and of his own experience as a believer, in which view of the passage he has been followed by Calvin and most of that school. But notwithstanding the undoubted piety and ability of many of those who have maintained this opinion, there are insuperable objections to our adoption of it. Some of these have been stated in our notes on the text: here we will only add, that this epistle was not written until twenty-three years after the conversion of St. Paul; and to suppose that he continued all that time “carnal and sold under sin,” “leaving undone the good which he desired to do, and doing that which he hated”—a captive to the evil principles of his nature—sinning, and praising God for his redemption, and again relapsing into sin, is utterly incredible; especially when we consider his own repeated declarations, that his conversation was holy and blameless, and his descriptions of the holiness of the believer’s life, contained in chaps. vi. and viii. and elsewhere. They who maintain

that he speaks here in the person of a believer, scarcely notice these passages. The believer, indeed, never in this life attains to such perfection as to be free from infirmity and from the stain of sin; he never can dare to enter into judgment with God; but neither can he be truly said to be "carnal and sold under sin"—"doing what he hates"—captive to the law of sin. On the other hand, though a man meditate profoundly, and pray with fervour, and speak eloquently of Gospel privileges and spiritual experiences, if he have not mortified his lusts and obtained the mastery over his passions—if sin rule him imperiously, so that he cannot cheerfully perform the duties of religion and of right reason, let him not lay the flattering unction to his soul, that St. Paul was such an one as he; his fancied spiritual life is spiritual illusion; he is not in a state of grace, but rather in great danger of being a castaway. It is alleged, indeed, by some, that a man must be in a state of grace, and under the influence of the Holy Spirit, before the statement of verse 22 can be truly applied to him; but the subject of that verse is only said to delight in the law of God according to the inner man, that is, in his understanding (*vous*), as it is explained in verse 23; his reason delights in it while his passions rebel against it; and surely the law of God commends itself to the reason of all men, whether Gentiles or Jews. Why, even the heathen writers, Plato and Cicero, describe God's natural law with a generous enthusiasm which finds an echo in every heart that has a spark of humanity, and kindles for a while a glow of virtue even in the most sordid; and St. Paul himself tells us (chap. ii.) that the Gentiles, by the promptings of nature, can to some extent perform the duties which the law prescribes, and, to be performed acceptably, they must be performed from the heart. He also appeals (Phil. iv. 8) to the universal sentiment of what is honest, and pure, and lovely, and of good report, as a fit rule for Christians to conform to in their conduct; and must we suppose that an honest and well-instructed Jew—and it is of such especially that the apostle writes here—could not feel delight in the contemplation of that holier law with which God had honoured his nation, although he felt himself unable, from the frailty of his nature, to fulfil its requirements? (The subject is ably discussed in Whitby's notes, and still better in Jeremy Taylor's eloquent discourse on verse 19, which has furnished us with some remarks.) Mr. Alford holds that from verse 7 to end of the chap., the apostle describes his own experience of the working of the law, whether in his carnal unregenerate, or spiritual regenerate, or complex state; and in support of this view, gives an elaborate exposition of the apostle's train of thought, which, according to his analysis, is so subtle and intricate that it must have been utterly unintelligible to the simple and unlettered men to whom the epistle was addressed.

Verse 24.—*ἐκ τοῦ σώματος τοῦ θανάτου τούτου.* Some commentators strangely fancy that by this expression the apostle intended to convey an allusion to the cruelty practised by an ancient tyrant, of joining a dead corpse to a living man.* The story of Mezentius, though told by Virgil, was probably unknown to St. Paul, and the allusion would certainly be wholly unintelligible to most of those to whom he was writing. Others, joining *τούτου* with *θανάτου*, say that “the body of this death” means “the body whose subjection to the law of sin brings about this state of misery;” but the demonstrative *τούτου* surely refers to that of which the apostle had been speaking last, which was his flesh—his members—that part of him in which the law of sin dwelt—“his body.” Neither *θανάτος*, nor any expression equivalent to it, has occurred since verse 13; *τούτου*, therefore, must be joined with *σώματος*, and the meaning is, “who shall deliver me from this fatal body”—“this body which incites to sin, and causes death.” The expression is a Hebraism, of which so many examples occur in the writings of St. Paul (see note on chap. vi. 6, Appendix).

Verse 25.—As it stands in the received text, not only is an incongruous appendage to verse 24, but also mars its connexion with the succeeding chapter, a connexion which becomes apparent and striking when verse 25 is taken out of the way; I have, therefore, ventured to transpose these two verses.

CHAP. VIII.

Verse 1.—*ἀρα* connects this with the preceding verse, “therefore,” *i.e.*, since Christ has provided deliverance, “there is no condemnation.”

Verse 2.—Goes on to show how Christ has provided deliverance. “The law—the principle—of the spirit of life, obtained by our union with Christ through faith, hath delivered me from the law—the principle—of sin and of death;” *νόμον πνεύματος ενταυθα το πνευμα καλων ὡσπερ νομον ἁμαρτίας την ἁμαρτιαν.*—Chrysostom. “He here calls the Spirit the law of the

* “Mortua quinetiam jungebat corpora vivis
Componens manibusque manus atque oribus ora.
Tormenti genus! et sanie taboque fluentes
Complexu in misero longa sic morte necabat.”

ÆNEID, viii.

Spirit, as he calls sin the law of sin." *ὁ νομος της ἁμαρτίας και του θανατου* is, doubtless, identical with *ὁ νομος της ἁμαρτίας ὃ ὡν εν τοις μελεσιν μου*, mentioned in chap. vii. 23; and can only mean that principle of our carnal nature which lusteth against the Spirit and incites to sinful indulgence, acting with all the regularity and force of a law—what in chap. vii. 5 he calls "the sinful affections which wrought in our members to bring forth fruit unto death," and which the divine source of spiritual life, the Holy Spirit, alone can enable us to overcome. This verse is by some rather loosely and inaccurately translated, "The Gospel has made me free from the law." St. Paul could not call the law, which he had a little before declared to be holy and just and good, the law of sin and of death.

Verse 3.—*το γαρ αδυνατον του νομου.* The construction of these words is somewhat obscure; many commentators regard *το αδυν.* as an accusative, governed by *εποιησε* understood after *Θεος*; thus *ὁ Θεος τον εαντου υιον πεμψας εν ομοιωμτι σαρκος ἁμαρτίας (εποιησε, or as Whitby has it, δυνατον εποιησε) το αδυνατον του νομου, &c.*; others make *το αδυν.* an accusative absolute; others, as I conceive, much more correctly regard *το αδυν.* as a nominative absolute, *ον* being understood; taken thus, the authorised version is an accurate rendering of the Greek, but becomes more intelligible, without losing any of its accuracy, by the change which we have made in it.

εν ὧ, "in that;" so also in Heb. ii. 18.

σαρκος ἁμαρτίας, equivalent to *σαρκος ἁμαρτωλου*, "sinful flesh;" a Hebraism (see note on chap. vi. 6, Appendix). *περι ἁμαρτίας*, "an offering for sin" (see note on chap. v. 19). Some supply *προσφοραν*, in apposition with *υιον*.

κατεκρινεν την ἁμαρτιαν εν τη σαρκι. The ordinary meaning of *κατεκρινεν*, "condemned," will not satisfy the exigencies of the context here, for sin must not only be condemned, but also cast out, his strength must be broken, and his rule in us destroyed, before the righteousness which the law requires can be fulfilled in us. Christ condemned and *overcame* the sin that was dominant in our flesh, and deprived him of his power over us; and thus the apostle says in his epistle to the Hebrews (ix. 26), "Now hath Christ appeared to put away sin (*εις αβητησιν ἁμαρτίας*, not merely to free us from the punishment, but to abrogate the power of sin) by the sacrifice of himself." Sin has been represented as a tyrant holding usurped dominion over us, and overpowering the reluctant soul which vainly desired to obey the law of God; Christ alone can defeat this tyrant, and destroy his power, and free us from his yoke; Christ has condemned him, and done execution upon him as upon a condemned criminal. The

law, indeed, might and did pronounce sentence against him; "The soul that sinneth it shall die;" "Cursed is every one that continueth not in all things written in the law to do them;" but this sentence was unable to destroy sin, by reason of the weakness of the flesh; Christ, however, has done what the law could not do, has redeemed us from the curse of the law, by being made a curse for us, and from the yoke of sin, by imparting to us the aid of his mighty Spirit (see chap. vii. 6; note on chap. vi. 7, Appendix; Gal. iii. 2, 5, 13, 14, 26; 2 Pet. ii. 6; see also Heb. ix. 14; x. 10, 14-17).

Verse 4.—*ἵνα το δικαίωμα του νομου πληρωθῇ εν ἡμιν.* Some allege that the passive, *πληρωθῇ*, is used here in order to show that the work is not our own, but wrought in us by God's grace; at all events, it is *wrought in us*, and not merely *imputed to us*.

Verse 8.—*Hic locus maxime refutat Pelagianos et omnes qui imaginantur homines sine spiritu sancto legi obedire.*—Melancthon. "This passage completely refutes the Pelagians, and all those who imagine that men are able to fulfil the law without the aid of the Holy Spirit."

Verse 9.—*Επειρ πνευμα Θεου οικει εν ἡμιν. το "ειπερ" τουτο πολλαχου συχ' αμφιβαλλον τιθησι αλλα και σφοδρα πιστευων, και αντι του "επειερ" ως οταν λεγῃ "ειπερ δικαιον" (2 Thess. i. 6)—παλιν "τοσαντα επαθετε εκη ειγε και εκη" (Gal. iii. 4).*—Chrysostom. "The apostle often uses this word *ειπερ*, not for the purpose of intimating a doubt, but even when he is very confident of a fact; he employs it as equivalent to *επειερ*, 'whereas,' or 'seeing that,' as when he says, *ειπερ δικαιον*, 'seeing that it is a righteous thing' (2 Thess. i. 6), and *ειγε και εκη*, 'seeing that it is even vain' (Gal. iii. 4)." To these examples the father might have added another from this very chapter (verse 17), *ειπερ συμπασχομεν*, "seeing that we suffer with him," and also 1 Pet. ii. 3, *ειπερ γευσασθε οτι χρηστος ο κυριος*, "inasmuch as ye have tasted that the Lord is gracious." Mr. Alford objects to this interpretation of *ειπερ*, but his objection is entirely founded on a misinterpretation of the words which follow (see chap. iii. 30, Appendix). Middleton's devotion to his "canons" has led him to translate *πνευμα Θεου*, "a godly spirit," &c., and *πνευμα Χριστου*, "a Christian spirit," with strange disregard of the context, which, by the introduction of *αυτου*, referring to *Χριστου*, forbids us to translate the latter word as if it were an adjective. We have, in fact, in verses 9, 10, a recognition of the Trinity in Unity, not unlike that which is found in 1 Cor. xii. 4-6.

Verse 10.—Το *μεν* *σωμα νεκρον*. According to Locke, this means, “the body is dead as to all activity to sin; sin no longer reigns in it; its lusts are mortified.” Others, on the contrary, as Barnes, take it to mean that “the body is subject to corrupt affections, is under the reign of sin and death;” but the literal meaning of *νεκρον* is the most suitable that can be given to it when predicated of *σωμα*, “the body,” and is proved by its opposite, *ζωοποιησει*, in the following verse to be the only meaning admissible here. We must translate the passage therefore, “Your body, indeed, is dead,” *i.e.*, is destined to die—shall certainly die, “because of the doom pronounced against sin” (Gen. ii. 17); *το δε πνευμα ζωη*, but your soul is life—is endued with life immortal, because of the justification effected by Christ (see chap. v. 21); *πνευμα* being placed in direct contrast to *σωμα*, can here only mean the spiritual part, the soul of man. The apostle uses the substantive *ζωη*, “life,” rather than the adjective *ζων*, in order, probably, to express with greater force the secure and exalted nature of that happy immortality which awaits the faithful follower of Christ (see note chap. vii. 7, Appendix; chap. xi. 15).

Verse 11.—*Παντες μεν αναστησονται ου παντες δε εις ζωην αλλ’ οι μεν εις κολασιν οι δε εις ζωην, δια τουτο ουκ ειπε αναστησει αλλα ζωοποιησει ο πλεον της αναστασεως ην και τοις δικαιοις μονοις δεδωρημενον.*—Chrysostom. “All, indeed, shall rise again, but not all to everlasting life, but some to punishment and some to life, therefore, the apostle did not say, God will ‘raise,’ but God will ‘quicken,’ which denotes more than resurrection, and is to be bestowed on the righteous alone.” (John vi. 63.) But it is clear, from John vi. 39, 40, that *αναστησει* might be used as well as *ζωοποιησει* to denote the raising of the just to life (see also John xi. 23, 26). It is a disputed point whether *δια το ενουκουν αυτου πνευμα*, or *δια του ενουκουντος αυτου πνευματος*, be the genuine reading; in either case, the meaning is, that the Holy Spirit is the agent by whom our bodies shall be quickened, as the Jews inferred from Ezek. xxxvii. 9, 10. Locke contends that *ζωοποι.* means, “shall quicken to newness of life—to a spiritual life of righteousness,” which is scarcely consistent with his interpretation of *νεκρον*, in verse 10, or with the usage of St. Paul, who describes regeneration, not as a quickening, but as a mortifying of the body (see verse 13; chap. vi. 6).

Verse 12.—*Οφειλεται εσμεν ου τη σαρκι του κατα σαρκα ζην. και γαρ πολλα αυτη οφειλομεν, το τρεφειν αυτην, το θαλπειν, το αναπανειν, το θεραπευειν νοσουςαν, το περιβαλλειν, και μυρια ετερα λειτουργειν—ιν’ ον μη νομισης οτι ταυτην αναρει την διακονιαν ειπων ουκ εσμεν οφειλεται τη*

σαρκι ἐρμηνευει αυτο λεγων “του κατα σαρκα ζην,” τουτ’ εστι μη ποιωμεν αυτην κυριαν της ζωης της ἡμετερας.—Chrysostom. “Inasmuch as we owe the flesh many ministrations, for instance, to nourish it with food and warmth, to give it rest, to cure it when sick, to clothe it, and to render it numberless other services, that you might not think that he forbids the performance of such services, by saying that we are not debtors to the flesh, he explains his meaning by adding ‘so as to live after the flesh,’ that is, we must not make it the *governing principle* of our life.”

Verse 16.—“The Word of God,” says Chalmers, “is the vehicle upon which this heavenly visitant maketh entrance into the heart; and the very first announcement that he gives of his presence is by the truths of that Word imprest convincingly and feelingly upon the mind; this is the way in which he becomes sensible; and if you look for the Holy Ghost in any other way than by the power of Bible doctrine, seen to be real and felt to be morally touching and impressive, you will have no more success than if you looked for a spectre or some airy phantom of superstition.” “The Spirit’s presence is manifested,” says Olshausen, “in his comforting us, his stirring us up to prayer, his reproof of our sins, his drawing us to works of love, to bear testimony before the world. On this direct witness of the Holy Ghost rests ultimately all (?) the regenerate man’s conviction respecting Christ and his work; for belief in Scripture itself has its foundation in this experience of the divine nature of the principle which it promises, and which, while the believer is studying it, infuses itself into him.” This inward evidence of the divine nature of Christ’s work is, no doubt, a powerful confirmation of the Christian’s faith, and, more than any other, influences his life; but the German divine has strangely overlooked the demonstrative proof of the truth of Christianity, which is furnished by history, by the fulfilment of prophecy, and by those numberless considerations, the joint result of which Butler compares to the *effect* in architecture.

Verse 21.—I translate την ελευθεριαν της δοξης, “the liberty of the glory,” rather than “the glorious liberty,” to preserve the antithesis with της δουλειας της φθορας, “the bondage of corruption.”

Verse 22.—Ὡστε δε εμφαντικωτερον γενεσθαι τον λογον και προσωποποιει τον κοσμον απαντα τουτον, ἅπερ και οι προφηται ποιουσιν ποταμους κροτουντας ταις χερσιν εισαγοντες και βουνους αλλομενους, τουτους μιμουμενος ουκ επειδη ηκουσεν στεναγμου τινος απο γης και ουρανου φερομενου αλλ’ ινα των μελλοντων αγαθων ενδειξηται την ὑπερβολην.—Chrysostom. “To render his words more expressive, the apostle personifies all this

created world ; as the prophets also do when they introduce the floods clapping their hands and the hills leaping for joy ; in imitation of them he speaks, not that he had heard any groan proceeding from earth or from heaven, but that he might display the vast amount of good to be revealed." Many eminent commentators have followed the worthy father in this strange fancy, forgetting that a figure of speech, which is exceedingly appropriate and beautiful in the impassioned and highly poetic style of the prophets, would be altogether unsuited to the grave and solemn argument of the apostle. Yet Olshausen, and other German theologians, go to even more extravagant lengths, representing the impulse for glorification, and yearning for perfection of the lower animals and of plants, as if they were, in fact, endowed with human sentiments and feelings. The meaning of *πασα κτισις* is doubtless the same here as in Col. i. 23, and in Mark xvi. 15, where it denotes all mankind, i.e., all unconverted men, of whom it may be said, with strict truth, and without any figure of speech, that they groan under a sense of the wretchedness of this life, and look forward with hope, however vague, to a future state, that shall be exempt from sin and sorrow.

Verse 27.—οἶδεν τι τὸ φρονήμα τοῦ πνεύματος. τοῦτ' ἐστὶ τοῦ ἀνθρώπου τοῦ πνευματικοῦ.—Chrysostom. "Knoweth what is the mind of the Spirit, that is, of the spiritual man." But this explanation is scarcely consistent either with the words which immediately precede, or with those which follow in the text. "The Saviour intercedes for us in heaven ; the Spirit intercedes for us in our own breast ; what the Spirit suggests, though darkly to the man himself, yet clearly to him who searcheth man's heart, and can ascertain the character of every movement there, must be agreeable to the will of God, and have the very recommendation upon which God hath pledged himself to hear and to answer it."—Chalmers.

Verse 28.—Μοι δοκεῖ πρὸς τοὺς ἐν κινδύνοις ὄντας ἅπαν τὸντο κεινηκενοὶ τὸ χωρίον καὶ τὰ μικρὰ πρὸ τούτων εἰρημένα, παιδεύει γὰρ αὐτοὺς μὴ ἅπερ ἂν αὐτοὶ νομισώσι εἶναι συμφερόντα τὰντα αἰρεῖσθαι πάντως ἀλλ' ἅπερ τὸ πνεῦμα ὑποβαλῇ, καὶ γὰρ πολλὰ αὐτοῖς δοκούντα λυσιτελεῖν ἐστὶν ὅτε καὶ βλαβὴν ἤνεγκε πολλήν.—Chrysostom. "The apostle appears to me to have put forward the whole of this passage, as well as what he had said a little before, with special reference to those who were exposed to peril on account of the Gospel ; for he teaches them not to choose, at all hazards, whatever they might themselves consider to be for their advantage, but rather whatever the Spirit might suggest ; for it occasionally happened that many things which might appear to themselves to be for their interest, were fraught with much harm."

Verse 35.—*τις ἡμᾶς χωρίσει ἀπο τῆς ἀγαπῆς τοῦ Χριστοῦ.* Commentators are not agreed about the meaning of this sentence; whether it be, first, “who shall withdraw us from *our love* to Christ?” or, secondly, “who shall deprive us of *Christ’s love*?” or, thirdly, “who shall withdraw us from *our trust* in Christ’s love?” “who shall *shake our trust* in him?” That *ἀγαπή Χριστοῦ* here does not signify “*our love* for Christ,” is demonstrated by verses 37 and 39, especially by the latter, where it is called the “*love of God* manifested in Christ Jesus.” That the sentence does not mean “who shall deprive us of Christ’s love,” or “who shall cause Christ to withdraw his love from us,” is manifest from this, that the things enumerated, “tribulation,” “peril,” &c., have no tendency to deprive us of Christ’s love, but rather are calculated to increase his love for us; nothing but the wickedness of our hearts can withdraw Christ’s love from us. The literal translation of the text is, “who shall cause us to depart from the love of Christ?” in other words, “what shall withdraw us from our trust in Christ’s love?” “what shall shake our trust in such amazing love?” This perfectly accords with the context, and doubtless is the meaning of the apostle’s words.

Verse 38.—Compare 1 Cor. iii. 22, where many of the same expressions occur.

CHAP. IX.

Verse 1.—*ἀληθειαν λεγω ἐν Χριστῷ.* This expression is commonly regarded as an oath; it is an earnest affirmation, but there is no sufficient reason for regarding it as an oath, any more than the like expression in 1 Tim. ii. 7, or than other similar expressions are to be regarded as oaths, such as, *οἶδα καὶ πεπεισμαι ἐν κυρίῳ Ἰησοῦ*, “I know and am persuaded as a servant of the Lord Jesus” (chap. xiv. 14); *τοῦτο οὖν λεγω καὶ μαρτυρομαι ἐν κυρίῳ*, “This, therefore, I say and testify as a servant of the Lord” (Eph. iv. 17). On some occasions, St. Paul appeals more directly to God to witness the truth of his words, and such expressions may more properly be regarded as oaths, for instance, *ἀ δε γραφω ὑμῖν ὡς ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψευδομαι*, “Now, in what I write unto you behold, before God, that I lie not” (Gal. i. 20); *κατ’ ἐνώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν*, “We speak, before God, as the servants of Christ” (2 Cor. ii. 17; xii. 19).

Verse 3.—*ηυχομην γαρ αυτος.* *ηυχομην* is here equivalent to *ηυχομην αν*, with a conditional meaning, as in Acts xxv. 22, *εβουλομην και αυτος του ανθρωπου ακουσαι*, "I should wish myself also to hear this man;" *εβουλομην* is equivalent to *εβουλομην αν*. And in Gal. iv. 20, *ηθελον δε παρειναι προς υμας αρτι*, "I could wish, in truth, to be present with you now;" *ηθελον* is equivalent to *ηθελον αν* (see also John ix. 33). A similar use of the imperfect occurs in Aristophanes, quoted by Dr. Peile:—

"εβουλομην μεν ουκ εριζειν ενθαδε."

RANÆ, 866.

"I could wish, indeed, not to carry on a dispute here."

The common editions give—

"εβουλομην μεν αν ουκ εριζειν ενθαδε,"

To the manifest detriment of the metre. Some critics, in order to free St. Paul from the blame of uttering a prayer which they fancy to be an improper one, would include from *ηυχομην* to *Χριστου* in a parenthesis, and translate it, "For I myself used to pray to be cut off from Christ;" but neither does this interpretation harmonize with the context, nor is it easy to conceive why St. Paul should pray to be cut off from Christ, at a time when he was actually cut off from him, and a persecutor of his name.

In explanation of the expression *αναθεμα απο Χριστου*, Chrysostom quotes 1 Cor. xvi. 22, and adds, *εστω αναθεμα, τουτ' εστι κεχωρισθω παντων, αλλοτριος εστω παντων, καθαπερ γαρ του αναθεματος του ανατιθεμενου Θεω ουδεις αν τολμησει απλως ταις χερσιν αψασθαι ουδε εγγυς γενεσθαι, οντως και τον χωριζομενον της εκκλησιας, του μεν απειχοντο ως ανακειμενου Θεω, του δε ως ηλλοτριωμενου Θεου και απορραγεντος της εκκλησιας.* "Let him be anathema, that is, let him be separated from all—alienated from all; for as no man would dare so much as to touch with his hands the devoted thing that has been offered to God, nor even to come near it, so also with respect to him who is separated from the church; they kept aloof from the one indeed as a thing reserved for God, but from the other as alienated from God, and broken off from the communion of the church." In the usage of the LXX., *αναθεμα* corresponds to the Hebrew "*cherem*," and denotes a thing to be avoided as unholy and devoted to destruction; the word is also used to denote an expiatory offering. The passage of St. Paul now under consideration, is an impassioned declaration, on the part of the apostle, of devoted attachment to

his countrymen, and of his readiness to suffer any extremity of evil for their sake, if, by suffering in their stead, he could deliver them from the calamities that were impending in consequence of their rejection of Christ. He probably had in his mind the prayer of Moses, recorded in Exod. xxxii. 32, *και νυν ει μεν αφεις αυτοις την ἁμαρτιαν αυτων, αφες, ει δε μη, εξαλειψον με εκ της βιβλου σου ἣς εγραψας*, "And now if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." In no instance is the word *αναθεμα* used by the apostle to denote a being devoted to eternal death, not even in 1 Cor. xvi. 22, nor in Gal. i. 8, 9, for it is not to be supposed that he would invoke a fate so awful even on the most wicked of mankind. "The Jewish nation," says Locke, "were now an anathema destined to destruction; St. Paul, to express his affection to them, says, he could wish, to save them from it, to become an anathema, and be destroyed himself."

Verse 5.—ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, "who is over all;" thus, in Eph. iv. 6, *εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων*, "one God and Father of all, who is over all;" and Rev. xi. 6, *ἐξουσιαν ἔχουσιν ἐπὶ τῶν ὕδατων*, "they have power over the waters." The testimony borne in this verse to the proper divinity of our Lord is so clear and decisive as to cause sore perplexity to those who in anywise deny that great article of faith. Attempts to get rid of it have been made in two ways—first, by an arbitrary alteration of the text into *ὢν ὁ ἐπὶ πάντων*, &c., "whose is the supreme God;" and secondly, by proposing a different construction of the true text, placing a stop at *σαρκα* or at *πάντων*, and regarding what follows as a doxology—"God, who is over all, be blessed for ever!" or, "God be blessed for ever!" But to reject the text in which all the manuscripts and other ancient authorities concur, and on mere conjecture to set up another reading which may suit one's fancy, is wholly to subvert the authority of Scripture; this consideration alone is sufficient to condemn the proposed alteration of the text, not to speak of the maimed theology, that would direct attention to the human nature of Christ, without making any reference to his divine nature (see chap. i. 3, 4). As to the second point, it is altogether improbable that St. Paul, just after declaring the great and continual anguish which he felt for the fate of his countrymen, should, in the same breath, break out into the language of gratulation, and exclaim, "God be blessed for ever!" Moreover, as in every other passage in which such a doxology occurs (and it is found five times in the New, and nearly forty times in the Old Testament), *εὐλογητός* is placed before *Θεός*, we may conclude that such would be its position here also if a doxology were intended.

Verse 6.—ουχ' ὅιον δε ὅτι. This expression is elliptical, and, as I think, equivalent to ου τοιονδε τι λογιζομενος ὅιον ὅτι, “not that I think the Word of God has failed to be fulfilled.” Others supply the ellipsis thus—ου τοιονδε λεγω ὅιον ὅτι.

Verse 9.—επαγγελίας γαρ ὁ λογος ὅτος. *επαγγελίας*, not having the article prefixed, is not under the regimen of ὁ λογος; the full construction would be, *επαγγελίας γαρ λογος εστιν ὁ λογος ὅτος*, “for this word is a word of promise.” It shows that the seed which should inherit the promised blessings was not yet born—the promise to Abraham was, that his posterity should possess the land of Canaan (a type of the heavenly inheritance), and that in his seed should all the earth be blessed; the word cited by the apostle limits the enjoyment of this promise to the line of Sarah's progeny, the children of faith, to the exclusion of the rest of Abraham's posterity, the children of the flesh (see chap. iv. 12). He quotes from memory Gen. xviii. 10, or, as I rather think, verse 14, which more directly ascribes the birth of Isaac to God's almighty power, if, indeed, both verses were not blended in his memory—Μη αδυνατησει παρα τω Θεω ῥημα; εἰς τον καιρον τουτον αναστρεψω προς σε εἰς ὥρας και εσται τη Σαρρα υἱος—“Shall anything be impossible to God? I will return to thee exactly at this time *next year*, and Sarah shall have a son.” That this is the meaning of the Greek may be inferred from xvii. 21—την δε διαθηκην μου στήσω προς Ισαακ, ὃν τεξεται σοι Σαρρα εἰς τον καιρον τουτον εν τω ενιαυτω τω ἑτερω—although the Hebrew is differently rendered in the authorized version. Compare 2 Kings iv. 16—εἰς τον καιρον τουτον ὡς ἡ ὥρα ζωσα συ περιεληφνῃς υἱον—“At this time exactly, as surely as thou livest, thou shalt embrace a son” (see also 2 Kings vii. 1; x. 6—LXX.).

Verse 10.—ου μονον δε (scil., τουτο οὕτως εχει), “not only so;” *αλλα και*, “but also,” “*what is yet more remarkable*” (see chap. v. 3, 11; viii. 23). There is somewhat of irregularity in the structure of the next sentence; the nominative, *Πεβεκκα*, having no verb. Instances of this “*anacoluthon*,” as grammarians call it, when the latter part of the sentence does not correspond exactly to the beginning of it, are by no means rare even in the works of admired writers. Homer's ὁ δαγλαῖφει πεποιθως Ριμφα εἰ γονα φερεῖ is well known; we find in Xenophon, *Anab.*, lib. iii., cap. 3, sec. 16, ἡμεῖς μεν οὖν. . . . σφενδονητων τε την ταχιστην δει και ἱππεων; and again, lib. vii. cap. 6, sec. 37, υμεῖς δε ὅτι πολλη ὑμῶν ευπορια φαινεται. . . . νῦν δε καιρος ὑμῖν δοκεῖ εἶναι; and in the LXX. we find, ὁ γαρ Μωϋσης οὗτος ὁ ανθρωπος ὃς ἐξηγαγεν ἡμᾶς εκ γης Αιγυπτου, ουκ οιδαμεν

τι γέγονεν αὐτῷ (Exod. xxxii. 1; quoted also in Acts vii. 40); and again, *καὶ τὰ παιδάρια ταῦτα οἱ τεσσαρες αὐτοὶ ἔδωκεν αὐτοῖς ὁ Θεὸς συνέσιν* (Dan. i. 17); *Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἀχρὶ τέλους τὰ ἔργα μου δώσω αὐτῷ ἐξουσίαν* (Apocalypse ii. 26; see also iii. 12, 21. Further illustration of this idiom, and information about it, may be found in Bentley on Phalaris, sec. xii., Bos' Ellipses under *κατὰ*, and Viger, cap. iii., sec. 1).

Verse 11.—*μήπω γὰρ γεννηθέντων*. Here *γὰρ* probably means "in fact," or "in truth," in which meaning it is found Phil. ii. 27, Acts xvi. 37, and elsewhere. If its ordinary meaning be assigned to the particle, it will be necessary to suppose an ellipsis, but of what precise words it will be no easy matter to determine.

ὅτι ἢ κατ' ἐκλογὴν τοῦ Θεοῦ προθεσὶς μὲν. Some observing that *κατὰ* sometimes gives the force of an adjective to the word it governs, as *οἱ κατὰ φύσιν κλάδοι*, "the natural branches," have translated the above words, "that God's elective determination might evidently rest," not on the merits, &c. I prefer the ordinary mode of translating them, "that God's purpose, with regard to his choice of one in preference to the other, might remain steadfast, not in consequence of their works, but of the grace of him that calleth;" that his preference of Jacob to Esau might evidently rest, not on works, but on grace (chap. xi. 5; 2 Tim. i. 9). *ὅτι* usually governs the optative mood when it relates to past, and the subjunctive when to present or future time; but this rule, though founded on the prevailing practice of the purest writers, was not rigidly adhered to even by them. St. Paul manifestly deviates from it here, for no MS. reads *μὲνοι*. Mr. Alford, indeed, translates the text, "That the purpose of God, according to his election (purposed in pursuance of his election), may abide, not of works," and alleges, "that the purpose is treated as one in all time;" but this does not accord with the context, which relates solely to the election of Jacob to inherit the promise, in preference to Esau.

Verse 17.—*ἐξήγεῖρά σε*. This is commonly supposed to mean, "I have preserved thee alive," "kept thee from perishing in the plagues;" but if such had been the apostle's meaning, he would probably have adhered, as he usually does, to the words of the LXX., and said, *ἐνεκεν τούτου διετηρήθης*. His meaning seems rather to be, "for this cause have I stirred thee up," "caused thee to disclose the latent wickedness of thy heart, by sending my servants to speak to thee;" as in Homer—

“ ἐκ δ' ἀμφοτεροῖν
 Ἀτρεκές ἅμ' ἐσσεύα βαλὼν, ἥγειρά δὲ μάλλον.”

ILIAD, v., 207-8.

(See Psalm lvi. 8; Prov. xxv. 28.) And such, probably, is the meaning of the Hebrew word, *הִתְנַחֵם*, translated by the LXX. *διετηρηθης*.

Verses 20.—*οὐκ ὁ ἀποκρινόμενος ἀλλ' ὁ ἀνταποκρινόμενος τοῦτ' ἐστὶν ἀντιλεγὼν ἐναντιούμενος*.—Chrysostom. “Not merely who repliest, but who repliest against, that is, who opposest and contradictest.”

Verses 22.—*θελὼν*, “*though* willing.” The participle is often used in this way; thus in Philem. 8—*πολλὴν ἐν Χριστῷ παρησίαν ἔχων ἐπιτάσσειν σοὶ το ἀνηκόν δια τὴν ἀγάπην μάλλον παρακαλῶ*—“*though* I might have much boldness in Christ to enjoin thee that which is meet, I choose rather to entreat thee,” &c.; *διότι γινόντες τὸν θεόν* (chap. i. 21), “*because although* they knew God;” *τὸ δίκαιωμα τοῦ θεοῦ ἐπιγινόντες* (chap. i. 32), “*although* they knew the righteous judgment of God.”

Εἰ δὲ θελὼν ὁ θεός, &c. ὁ δὲ λέγει τοιοῦτον ἐστὶ σκευὸς ὀργῆς ἢ τὸ Φαραὼ τοῦτ' ἐστὶ ἀνθρώπος τοῦ θεοῦ τὴν ὀργὴν ἀναπτῶν διὰ τῆς οὐκείας σκληροτητος, πολλῆς γὰρ ἀπολαύσας μακροθυμίας οὐκ ἐγένετο βελτιῶν ἀλλ' ἀδιορθῶτος ἐμείνε, διὸ οὐδὲ σκευὸς ὀργῆς ἐκάλεσε μόνον ἀλλὰ καὶ κατηρτισμένον εἰς ἀπώλειαν, τοῦτ' ἐστὶ τὸν ἀπηρτισμένον οὐκοῦθεν μείτοι καὶ παρ' αὐτοῦ οὔτε γὰρ ὁ θεὸς ἐνέλιπε τι τῶν εἰς τὴν κατορθώσιν ἀνηκόντων τῇ ἐκείνου οὔτε αὐτὸς ἐνέλιπε τι τῶν ἀπολλυντῶν αὐτὸν καὶ πάσης ἀποστερουμένων συγγνώμης ἀλλ' ὁμῶς καὶ ταῦτα εἰδὼς ὁ θεὸς ἐνεγκεν ἐν πολλῇ μακροθυμίᾳ βουλομένος αὐτὸν εἰς μετανοίαν ἀγαγεῖν, εἰ γὰρ μὴ τοῦτο ἠθέληεν οὐδ' αὖ ἐμακροθυμήσει. . . . ὁ δὲ θεὸς σφοδρὰ ἀγαθὸς ὢν ἐπ' ἀμφοτέρων τὴν αὐτὴν ἐπιδεικνύται χρηστοτητα, καὶ γὰρ οὐχὶ τοὺς σωζομένους ἡλεήσει μόνον ἀλλὰ καὶ τὸν Φαραὼ τογὲ αὐτοῦ μέρος.—Chrysostom. “Now what the apostle means is this, Pharaoh was a vessel of wrath, that is, a man who was kindling God's wrath against him by his own obduracy; for although he had experienced much long-suffering, he did not become better thereby, but remained unreformed, for which reason the apostle has called him not merely a vessel of wrath, but further yet, a vessel fitted for destruction—fitted, that is, from within, surely, and by himself, for God had left nothing undone that might tend to his reformation, nor had himself left anything undone that might cause his ruin, and deprive him of every excuse. But yet God, though knowing this, endured with much long-suffering, desiring to lead him to repentance, for if he had not intended this, he would not have borne so long with him . . . for because God is very good, he displays the same benignity in the case of both, and, therefore, he showed mercy not only to those who were in the way of salvation, but, so far as regarded his part, to Pharaoh also.”

Verse 27.—κραζει—μετα παρρησιας αναφωνει.—Chrysostom. “Crieth out—lifteth up his voice with boldness.”

Verse 28.—λογον συντελων και συντεμνων, scil., εστι κυριος (Isaiah x. 22, 23.) The words συντελων and συντεμνων are of kindred meaning, and more than once joined together in the LXX. version of Isaiah, the latter word adding to the former the notion of a speedy, a summary, and a decisive execution; thus we read:—συντετελεσμενα και συντεμμημενα πραγματα ηκουσα παρα κυριου σαβαωθ α ποιησει επι πασαν την γην (Isaiah xxviii. 22)—“determined and decisive deeds have I heard from the Lord of Hosts which he will execute upon the whole land.” αυτη τη ωρα ο λογος συντελεσθη επι Ναβουχοδονοσορ (Dan. iv. 30)—“In the same hour was the word spoken by the prophet fulfilled upon Nebuchadnezzar” (see also Dan. ix. 24, LXX.).

CHAP. X.

Verse 2.—Ζηλον Θεου εχουσιν, “they have a zeal for God;” like ο ζηλος του οικου σου, “zeal for thy house” (Psalm lxi., in LXX. lxxviii., 9, quoted John ii. 17); and ζηλον νομου, “zeal for the law” (1 Macc. ii. 58).

Verse 3.—αγνοουντες γαρ, “for not knowing;” explanatory of ου κατ’ επιγνωσιν (verse 2).

Verse 4.—τελος γαρ νομου Χριστος. Some commentators suppose the meaning of this passage to be, “that Christ has, by his coming, made an end of the ceremonial law, abrogated the Mosaic economy;” but the text does not relate merely to the ceremonial law; the apostle is speaking of the moral law as well, the obligation of which is eternal, and cannot be abrogated. According to Doctor Chalmers, “man, falling short of perfect obedience to the law, can now obtain justification only in Christ, in whom alone we have righteousness, even a part and an interest in that everlasting righteousness which he hath brought in by his obedience; which righteousness, with all its associated privileges and rewards, is unto all and upon all who believe. It is the merit of his righteousness imputed unto us, and made ours by faith, which forms our right or title-deed of entry into the

kingdom of heaven. He is 'the Lord our righteousness,' and in receiving him we receive that righteousness which it was the end of the law to have secured for us had it been by us fulfilled, but which we in vain seek by the law now that it has been broken." This interpretation implies that the merit of one man may be transferred to another, like a sum of money; in short, it rests on the doctrine of imputed righteousness, which has been sufficiently considered (chap. v. 19, Appendix). According to others, the meaning is, "that faith in Christ accomplishes the end which perfect obedience to the law would accomplish, namely, the acceptance of men with God, and their admission to the happiness of heaven, our sincere though imperfect obedience being accepted for the sake of his righteous obedience." This interpretation appears to coincide with the exposition given by Chrysostom in the following words:—ὁ νομος εβουλετο δικαιον ποιησαι τον ανθρωπον αλλ' ουκ ισχυσεν, ουδεις γαρ αυτον επληρωσεν, τουτο ουν τελος ην του νομου και εις τουτο παντα εβλεπε και δια τουτο παντα εγενετο και αι εορται και αι εντολαι και αι θυσιαι και τα λοιπα παντα ινα δικαιωθη ο ανθρωπος, αλλα τουτο τελος ηνυσεν ο Χριστος μειζονως δια της πιστewς. "The law intended to justify man, but was not able to effect its purpose, because no man fulfilled it; this, then, was the end of the law, and this what all its ordinances had in view, and for this they were all framed, both its festivals, and its commandments, and its sacrifices, and the rest of its appointments, that man might be justified; but this end Christ accomplished more effectually by means of faith." But the words of the apostle imply something more than this; they imply that the law was framed with a view to lead men to Christ for justification; they are, in short, equivalent to (Gal. iii. 24) ὁ νομος παιδαγωγος ἡμων γεγονεν εις Χριστον ινα εκ πιστewς δικαιωθωμεν—"The law was our conductor to lead us to Christ, that we might be justified by faith." The ceremonies and the sacrifices which the law prescribed, and the threatenings which it denounced, were all designed to lead men to Christ for deliverance from sin, and acceptance with God. In this view of the passage I am confirmed by the similar expression (1 Tim. i. 5), το δε τελος της* παραγγελιας εστιν αγαπη εκ καθαρης καρδιας, &c. For the end of our exhortations—the end to which our exhortations are designed to lead our flock—is charity, proceeding out of a pure heart," &c. Again we read (chap. vi. 21), το γαρ τελος εκεινων θανατος, "for the end of these things (the works of the flesh) is death," that is, the end to which they lead, is death (see 1 Pet. i. 9). In hoc lex data est, quo nos ad aliam justitiam manu duceret; semper Christum habet

* That παραγγελια here denotes, not the divine commandment, but the pastor's exhortation to his flock, may be inferred from its relation to παραγγελιης (verse 3; see also chap. iv. 11, and chap. vi. 13).

pro scopo.—Calvin. “The law was given for the purpose of conducting us to another righteousness than its own ; it has Christ ever for its object.”

εις δικαιοσυνην, &c., “for the justification of every one that believeth in him.” Throughout this passage, as well as in many other passages of this epistle, “justification” is the most suitable meaning that can be assigned to *δικαιοσυνη*. The law can justify—declare righteous, and treat as righteous—only those who perfectly obey it ; but under the new covenant, all they in whose hearts an honest faith in Christ abides, may be justified consistently with God’s holiness ; their past transgressions are pardoned, on account of the satisfaction made to divine justice by the suffering of their Lord ; a new and holy character is imparted to their obedience, by the principles of faith and love from which it proceeds, and which render it and them acceptable to God ; its defects are covered by the all-prevailing intercession of Christ, and gradually obliterated by the powerful agency of the Holy Spirit.

Verse 6.—*τουτ’ εστιν*. A formula, accommodating to the Gospel what was originally spoken of the law ; thus also he changes the words which follow in the LXX., *τις διαπερασει ημιν εις το περαν της θαλασσης*, into *τις καταβησεται εις την αβυσσον*, as more appropriate to the appended *τουτ’ εστιν Χριστον εκ νεκρων αναγαγειν*.

Verse 8.—*αλλα τι λεγει*. We must understand as the nominative to *λεγει* the *η εκ πιστεως δικαιοσυνη* of verse 6, which is personified by the apostle. *εγγυς σου το ρημα—τουτ’ εστιν ευκολον εστι*.—Chrysostom. “The Word is nigh thee, that is, it is easy and plain.”

Verse 10.—*εις δικαιοσυνην*, “unto justification,” *i.e.*, so as to be justified ; *εις σωτηριαν*, “unto salvation,” *i.e.*, so as to attain salvation (1 Tim. vi. 12 ; 1 Pet. iii. 21).

Verse 11.—*πας ο πιστευων*. Nearly = *οστις αν πιστευη*, but is more emphatic ; the words of the LXX. are, *ο πιστευων ου μη καταωχυνθη* (see chap. ix. 33).

Verse 12.—Compare chap. iii. 29, 30.

Verse 15.—*εαν μη αποσταλωσω*, “except they be sent with authority,” as the apostles were. In Duffy’s edition of the Romish Bible, the following note is appended to this verse :—“Here is an evident proof against all new teachers, who have all usurped to themselves the ministry, with-

out any lawful mission derived by succession from the apostles, to whom Christ said (John xx. 21), 'as my Father hath sent me, I also send you.' What the annotator means by the "new teachers" does not exactly appear; Holy Scripture is the ancient and the only pure fountain of revealed truth, and they who teach nothing but what is contained therein, or may by just and clear deduction be derived therefrom, cannot justly be called "new teachers;" their honest teaching will appear new indeed to men who are wholly unacquainted with God's word, but it is identical with the teaching of Moses and the prophets, of our Lord and his apostles; it is, in truth, the teaching of God, and has this blessed characteristic, that it is able to make wise unto salvation (2 Tim. iii. 13, &c.). They, on the other hand, who teach what is palpably *contrary to the Word of God*, are, if not new, what is much worse, false and wicked teachers, and by their *false* teaching do completely shut themselves out from any participation in that divine commission which Christ gave to his apostles (John xx. 21), for our Lord assures us, that one great end of his mission—the *only* one that his apostles could have in common with him—was to bear witness unto the *truth*; "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every man that is of the truth heareth my voice" (John xviii. 37); and in another place, "he that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God" (John viii. 47; see also Matt. xxviii. 19, 20).

Verses 13 to 15.—Bishop Jebb, in his "Sacred Literature," gives the following translation of these verses, with the judicious criticism subjoined:—

"For whoever will call upon the name of the Lord shall be saved :
 But how shall they call on him in whom they have not believed ?
 And how shall they believe in him of whom they have not heard ?
 And how shall they hear without a preacher ?
 And how shall they preach if they be not sent ?
 As it is written,
 How beautiful the feet of those who bring good tidings of peace ! who
 bring good tidings of good things !

Of this passage, the first line is literally taken from the LXX. version of Joel ii. 32; the next quatrain is original, and it affords an exact, though somewhat peculiar specimen of parallelism, its composition nearly resembling that of the logical sorites. Instances of similar construction abound in the writings of St. Paul (see Rom. v. 3–5; viii. 29, 30); they occur also in the prophetic writings; for example—

“ I will hear the heavens,
 And they shall hear the earth,
 And the earth shall hear the corn and wine and oil,
 And they shall hear Jezreel.

(Hosea ii. 21, 22 ; see also Joel i. 4). The last couplet is from Isaiah lii. 7 ; the LXX. version of which being confused and inaccurate, Bishop Lowth's translation may be given—

“ How beautiful on the mountains
 The feet of the joyful messenger ;
 Of him that announceth peace !
 Of the joyful messenger of good tidings !
 Of him that announceth salvation !

From this exquisite passage, St. Paul selected so much as it answered his purpose to quote ; and in so selecting, he was careful to preserve the parallelism uninjured. Ernesti says, that ‘ by a very common expression the feet of the messengers are put for the messengers themselves ;’ the fact I do not mean entirely to question, though confident that something more is conveyed, and was intended to be conveyed by the figure, than could be conveyed by that unfigurative expression which Ernesti would account equivalent, and, as it seems, would prefer. Were it said, how beautiful the messengers, &c., the ideas excited would be those only consequent on the messengers' *arrival* ; but when it is said, how beautiful *the feet* of the messengers, &c., the idea is excited of their progress towards us ; we admire them yet afar off ; our imagination kindles at the prospect of good things to come ; our feeling partakes of that faith which is ‘ the substantiation of things hoped for, the conviction of things unseen.’ That surely is a wretched style of criticism, which would forcibly withdraw our attention from the animated imagery of Holy Scripture, not only without any gain, but with unspeakable loss to the sense, no less than the spirit of the sacred writings.”

Verse 17.—ἐξ ακοης, “ from hearing” *the heavenly message*, might be more correctly translated, “ by means of the message heard ;” for it may be presumed that ακοη has the same meaning here as in the passage (Isaiah liii. 1) just quoted by the apostle ; but there it signifies, not the act of hearing, but the report heard from—the message delivered by—the prophet ; a use of the word not uncommon in the classics, *e.g.*, Βαββαρον ὡς ακοαν εδαην, Euripides, Phœnis. v. 833, on which one of the scholiasts

observes—*ακοη λεγεται ενταυθα το ακουομενον, ως εν αλλοις αισθησις το αισθητον*—“The thing heard is here called *ακοη*, as, in other cases, the thing perceived is designated by the word which denotes the act of perceiving.”

Verse 19.—Bishop Lowth, in his note on Isaiah x. 15, has observed, that the Hebrews have a peculiar way of joining the negative particle (*lo*) to a noun, to signify, in a strong manner, a total negation of the thing expressed by the noun. To the examples of this usage adduced by him, might be added the passage here quoted by St. Paul (Deut. xxxii. 21)—*αυτοι παρεζηλωσαν με επ' ου θεω κα' γω παραζηλωσω αυτους επ' ουκ εθνει*—“They have provoked me to jealousy with a no-god (a lifeless idol), and I will move them to jealousy with a no-nation (a people so obscure and ignoble as not to be worthy of the name of a nation).” There are many traces of this Hebrew idiom discernible in the style of the apostle, especially in his combination of the negative particles with *πας* (see chap. xiv. 6; Eph. iv. 29; v. 5).

CHAP. XI.

Verse 1.—*απωσατο*, “thrust away from him,” “rejected with anger and aversion,” “cast off altogether.”

μη γενοιτο, “No; God forbid!” (see note on chap. iii. 4, Appendix). To the examples there cited from the LXX. may be added the following from Demosthenes, conclusion of second Philippic—*ως δ' αν εξετασθειη μαλιστ' ακριβως, μη γενοιτο ω παντες θεοι*—“But that *my fears* be, only too exactly, verified by the event—*forbid it, all ye gods!*”

Verse 2.—*Ουκ απωσατο ο Θεος τον λαον αυτου ον προεγνω*, “God hath not utterly thrust away from him his people, whom he knew and loved of old.” The apostle is speaking of the whole Jewish nation, of whom he had said, in another place—*ο θεος του λαου τουτου Ισραηλ εξελεξατο τους πατερας ημων και τον λαον υψωσεν*, &c. (Acts xiii. 17); of whom Moses had said—*λαος αγαπος ει κυριω τω Θεω σου, και σε προειλετο κυριος ο θεος σου ειναι αυτω λαον περιουσιον παρα παντα τα εθνη παρα το αγαπαν κυριον*

ὑμᾶς καὶ διατηρῶν τον ὀρκον ὃν ὠμοσε τοῖς πατράσιν ὑμῶν (Deut. vii. 6, 8; see also Isaiah xli. 8, 9; Psalm xciv. 8.—LXX. version). Although they had rejected the Messiah, yet the nation was not utterly cast away; by God's grace a large remnant (many myriads, Acts xxi. 20) were preserved from the obduracy and infidelity of their countrymen, and in that remnant have the promises been fulfilled, until future repentance shall realise to the whole nation the blessings yet reserved for them. To suppose that *τον λαον αυτου ὃν προεγνω* means only persons unconditionally elected and predestinated to eternal life, is to reduce the statement of the apostle to a merely trifling proposition.

ἡ οὐκ οἰδατε. Here *ἡ* is merely interrogatory—*εν Ηλια*, “concerning Elijah;” this use of *εν* is rare, but occurs in chap. ii. 17; 2 Cor. x. 15; Matt. xvii. 12; Job xxvi. 14. Most commentators, however, suppose that *εν Ηλια* means “in the history of Elijah,” the word *Ηλιας* being used as a brief designation of that part of Scripture which contains the history of the prophet; but the principal incidents in the life of Elijah are interspersed in the narration with many important transactions in which he was not concerned, so that neither the whole narrative, extending from 1 Kings xvii. to 2 Kings ii., nor any separate portion of it, can be accurately called the history of Elijah. The examples, cited by Tholuck, from Pausanias and Thucydides, relating to passages of Homer, which consist of only a few lines, bear but a slight analogy to this.

Verse 6.—The latter part of this verse, from *ει δε εξ ἔργων* to end, is not found in many MSS., and its genuineness is doubtful, but it states only what is found in other passages of St. Paul.

Verse 8.—Bishop Lowth remarks, that “to hear, and not understand, to see, and not perceive,” is a common saying in many languages. Demosthenes uses it, and expressly calls it a proverb—*ὥστε, το της παροιμιας, ὁρωντας μη ὁραν, και ακουοντας μη ακουειν.*—*Contra Aristogit.*, i., sub. fin. “So that, according to the proverb, they see, and do not perceive, they hear, and do not understand.”

Verse 9.—Bishop Horne translates the Hebrew original of this verse (Psalm lxix., in LXX. lxviii., 22) as follows: “Their table shall become a snare before them, and that which should have been for their welfare (Heb., their peace-offerings) shall become a trap;” and adds, as an explanation of it, “by their table becoming a snare, and their peace-offerings a trap, is pointed out the consequence of the Jews adhering to the legal services in opposition to him who is the end of the law for righteousness;

after his sufferings and exaltation, to continue under the law became not only unprofitable, but destructive, inasmuch as it implied a denial of Messiah's advent, and a renunciation of every evangelical benefit and blessing." Whatever may be thought of this explanation of the verse in question, his petition, founded on the following verse, will meet with general approval—"Afflict us, blessed Lord! if thou seest it good for us to be afflicted, only take not from us, in our affliction, the light of thy truth, and the strength of thy grace."

Verse 12.—*παραπτώμα* and *ἥττημα* are kindred terms, and stand in opposition to *πληρωμα*; *ἥττημα* occurs but once again in the New Testament (1 Cor. vi. 7), where it clearly denotes "a fault," "a declension from grace," a meaning which accords well with the context in this place, and leads to the inference, that *πληρωμα* signifies "amendment and recovery from sin," "being complete in Christ." Verse 15, which is explanatory of this, confirms the interpretation we have adopted; the terms *αποβολη*, "casting away," and *προσληψις*, "taking again into favour," expressing the respective consequences of their defection, and their return to duty (see Eph. iii. 19; iv. 13). The continued rejection of the Gospel by the Jews, caused St. Paul to address himself more especially to the Gentiles (Acts xiii. 46). The marginal rendering, in the authorized version, "their loss," is also well suited to the context. Some taking *πληρωμα* to mean "the great mass" of the nation—*το πλῆθος*—a meaning which it bears in verse 25, infer that *ἥττημα*, opposed to it, must mean "the few," as *το λεῖμμα* (verse 5), and *ἡ ἐκλογη* (verse 7), and thus the sense would be, "If the few Jews, who have embraced the Gospel, have been so instrumental to the conversion of the Gentiles, what happy effects may be anticipated from the missionary efforts of the whole nation, when they shall have embraced the truth?"—Bishop Terrot. But *πληρωμα* stands in opposition to *παραπτώμα* as well as to *ἥττημα*, and, therefore, more probably signifies "fulness of grace;" and no other instance, I believe, can be found of *ἥττημα* denoting "the few."

Verse 16.—*ἀπαρχη* is that portion of the dough which was consecrated to God, *φύραμα*, the remainder of the mass (Numbers xv. 19–21). Some expositors suppose that *ἀπαρχη* represents the first Jewish converts to the faith, cited here as samples of the capabilities of the whole nation for re-admission to God's spiritual family; but it is exceedingly unlikely that *ἀπαρχη* and *ῥίζα*, in this verse, relate to different objects; the design of both illustrations is the same, to signify that the Jewish nation is still regarded with favour, for the sake of the fathers (verse 28).

Verse 17.—*τινες*, “some.” The apostle softens the defection of his countrymen so far as truth would permit.

Verse 21.—Before *μηπως*, we must understand *κινδυνος εστι, οτι χρη φοβεισθαι*, or some such expression.

Verse 24.—*παρα φυσιν*, “contrary to nature,” that is, by an artificial process.

Verse 28.—Some maintain that, for the sake of the antithesis between *εχθροι* and *αγαπητοι*, in this verse, *εχθροι* must have a passive signification, and be translated “hated,” or “rejected by God,” and that the meaning of the apostle is, “viewed from the Gospel side—limiting your view to the publication of the Gospel—they stand as enemies, hated and rejected by God for your sakes; but viewed with reference to the election—looked on as God’s elect people—they are beloved for the fathers’ sakes;” but the apostle is not such a strict observer of the rules of rhetoric that we should look for a nicely-balanced antithesis to guide us to his meaning; the context, especially verses 30, 31, shows that whatever disfavour the Jews experienced, was the result of their active disobedience and enmity to God’s plan of justification; we know that the Gospel was first preached to them and every pains taken to win them to its acceptance, but they rejected and hated it, and this is what is meant by calling them *εχθροι*; their enmity to it, however, proved of advantage to the Gentiles.

Verse 32.—*συνεκλεισεν—ηλεγξεν, απεδειξεν απειθουντας*.—Chrysostom. “Has proved—demonstrated—that all are disobedient.” (Compare Gal. iii. 22.)

Verse 33.—*ω βαθος πλουτου και σοφιας και γνωσεως*. Each of the three genitives is governed by *βαθος*, as is manifest from the next two verses, in which each of these attributes, knowledge, wisdom, and riches, or bountifulness, is enlarged upon as great beyond conception.

Verses 33 to 35.—On these verses Bishop Jebb, in his “Sacred Literature,” sect. vii., makes the following ingenious remarks:—“In this passage the marks of imitation are unquestionable; the probable sources of imitation are numerous; the continuity of the parallelism is maintained unbroken; and the style, both of thought and of expression, is remarkable alike for elegance, animation, and profundity. It is probable that while composing this noble epiphonema, the apostle had the following passages present in his recollection:—

ἡ δικαιοσύνη σου ὡς ὄρη θεοῦ.
τα κριματά σου ὡσεὶ ἀβυσσὸς πολλή.

Thy righteousness is like the highest mountains ;
Thy judgments are as a great abyss.—Psalm xxxvi. 6.

ἡ ἰχὺς κυρίου ἐρήσεις ;
ἡ εἰς τὰ ἐσχάτα ἀφίκου ἃ ἐποίησεν ὁ παντοκράτωρ ;
ὕψηλος ὁ οὐρανός, καὶ τί ποιήσεις ;
βαθυτέρα δὲ τῶν ἐν ἅδου, τί οἶδας ;

Wilt thou discover the footstep of Jehovah ?
Or hast thou arrived at the end of the doings of the Almighty ?
High as the heaven, and what wilt thou do ?
Deeper than the things in hell, what hast thou known ?—Job xi. 7, 8.

τὸν ποιοῦντα μεγάλα καὶ ἀνεξιχνίαστα.
ἐνδοξά τε καὶ ἐξαισία, ὧν οὐχ' ἐστὶν ἀριθμὸς.

Who doeth great and untraceable things ;
Glorious also and excellent, of which there is no number.—Job v. 9.

Ἰδοὺ ὁ ἰσχυρὸς κραταιώσει ἐν ἰσχύϊ αὐτοῦ
τίς γάρ ἐστι κατ' αὐτὸν δυναστὴς ;
τίς δὲ ἐστὶν ὁ ἐξετάζων αὐτοῦ τὰ ἔργα ;
ἡ τίς ὁ εἰπὼν ἐπραξεν ἀδίκᾳ ;

Behold the strong one will prevail in his strength ;
For who is against* him a potentate ?
And who is there that shall scrutinize his works ?
Or who shall say that he hath done injustice ?—Job xxxvi. 22, 23.

ὅτι τίς ἐστὶ ἐν ὑπόστηγματι κυρίου ;
καὶ εἶδε τὸν λόγον αὐτοῦ ;
τίς ἐνωτίσθη καὶ ἤκουσεν ;

For who hath stood in the council-chamber of Jehovah ?
And hath seen his word ?
And hath listened, and hath heard ?—Jer. xxiii. 18.

* More correctly, " Who is *like* him a potentate ?"

τις ἐγὼ νοῦν κυρίου ;
 καὶ τις συμβουλος αὐτοῦ ἐγενετο, ὃς συμβίβασει αὐτὸν ;
 ἢ πρὸς τινὰ συνέβουλευσάτο, καὶ συνέβιβασεν αὐτῷ ;
 ἢ τις ἐδείξεν αὐτῷ κρύψιν ;
 ἢ ὁδὸν συνέσεως τις ἐδείξεν αὐτῷ ;
 ἢ τις προέδωκεν αὐτῷ,
 καὶ ἀναποδοθῆσεται αὐτῷ ;

Who hath known the mind of Jehovah ?
 And who hath been his counsellor, that will instruct him ?
 Or with whom hath he taken counsel, that hath instructed him ?
 Or the way of understanding, who hath shown him ?
 Or who hath first given unto him,
 And it shall be repaid him ?—Isaiah xl. 13–15.

The last couplet, having no equivalent in the Hebrew, or in any other of the versions, and not appearing in the Vatican or Complutensian text of the LXX., was probably introduced in the margin from Rom. xi. 35, as a gloss, and afterwards brought into the text of Isaiah by the Alexandrine copyist.

ἐπεὶ δὲ οὖν δίκαιος εἶ, τί δώσεις αὐτῷ ;
 ἢ τί ἐκ χειρὸς σου λήψεται ;

But since thou art just, what wilt thou give him ?
 Or what will he take from thy hand ?—Job xxxv. 7.

One other passage shall close this body of citations :—

Who hath prevented me, that I should repay him ?
 All under heaven is mine.—Job xli. 11.

In the LXX. the rendering is very different. The rendering of the Vulgate is highly approved by Schultens, who traces St. Paul to this passage—

Quis ante dedit mihi ut refundam ?

Who hath first given unto me that I should repay ?

Notwithstanding the grandeur of the sentiment, the texture of Rom. xi. 33–35 is beautifully, though by no means palpably artificial. The first line proposes the subject—

O the depth of the riches, and the wisdom, and the knowledge of God !

The notion of depth, as a quality, attributed alike to God's riches, and wisdom, and knowledge, is first expanded in the next couplet—

How inscrutable are his judgments ;
And untraceable his ways !

Riches, wisdom, and knowledge are then, in a fine epanodos, enlarged upon in the inverted order ; first, knowledge—

For who hath known the mind of the Lord ?

Secondly, wisdom—

Or who hath been his counsellor ?

Thirdly, riches—

Or who hath first given unto him,
And it shall be repaid him again ?

Let now the most skilfully executed cento from the heathen classics be compared with this finished scriptural Mosaic of St. Paul, the former, however imposing at first view, will, on closer inspection, infallibly betray its patch-work jointing and incongruous materials ; while the latter, like the beauties of creation, not only bears the microscopic glance, but the more minutely it is examined the more fully its exquisite organization is disclosed. The fathers also often quote and combine Scripture ; let their complex quotations be contrasted with those of the apostle ; the result may be readily anticipated." I cannot entirely acquiesce in the foregoing criticism (ingenious though it be) of this able scholar and excellent divine. The burst of praise with which the apostle so appropriately closes his survey of God's amazing wisdom and goodness, is not a Mosaic, formed by the elaborate dovetailing of fragments of Scripture, but the warm outpouring of a heart filled with grateful admiration and love. From his childhood, St. Paul had been familiar with the Jewish Scriptures, and his mind was thoroughly imbued with their spirit ; his reflections would naturally borrow a tinge from the fountain of which he had drunk so deeply ; and when, as in the present instance, warmed with the contemplation of a grand and glorious subject, he would give utterance to his feelings of devotion, his thoughts and language would, without effort and of course, be assimilated to the style and sentiments of the prophets ; it is to this cause, surely, and not to any studied or elaborate adaptation of selected fragments, that the resemblances are to be ascribed, which Bishop Jebb has traced with so much ability.

CHAP. XII.

Verse 2.—*ευαρεστον.* Compare Eph. v. 8–10.

Verse 3.—*δια της χαριτος.* By this expression he means the *grace* which qualified him for the becoming discharge of his apostolic duty. Compare δι' οὗ λαβομεν χαριν και αποστολην (chap. i. 5); δια την χαριν την δοθεισαν μοι ὑπο του Θεου εις το ειναι με λειτουργον Ιησου Χριστου (chap. xv. 15); και γοντες την χαριν την δοθεισαν μοι, &c. (Gal. ii. 9).

μετρον πιστεως. The measure of faith was also the measure of the extraordinary gifts bestowed for the edification of the church—του γαρ χαρισματος αιτιον ἡ πιστις—“for faith is the cause of these gifts,” says Chrysostom; and they were given—κατα το της πιστεως μετρον—“according to the measure of their faith,” says Theodoret (Eph. iv. 7).

Verse 5.—*οι πολλοι,* “the many,” “the multitude of believers collectively” (compare chap. v. 15, 19; 1 Cor. x. 17).

ο δε καθ' εις, “but individually.” A similar expression is found in 3 Macc. v. 34—ο καθ' εις δε των φιλων σκυθρωπως ὑπεκρεων, &c.—and in Mark xiv. 19, and John viii. 9—εις καθ' εις (compare Rev. xxi. 21). Mr. Alford adopts the reading το δε καθ' εις, “but as regards individuals,” as better supported by MSS. This irregular form of speech (Lucian calls it solecism) was probably derived from the LXX.

Verse 6.—In delivering his precepts, the apostle has studied brevity to a remarkable degree; his sentences, in consequence, abound in ellipses, but the words to be supplied are, for the most part, readily suggested by the context. Thus, after *προφητειαν* here, supply *τις εχει προφητεντω*.

Κατα την αναλογιαν της πιστεως. The interpretation of this phrase given by the ancient expositors, and generally adopted by scholars, makes it nearly equivalent to ὡς ὁ θεος ἐμερισεν μετρον πιστεως (verse 3)—“Let him that is endowed with the gift of prophecy, prophesy according to the proportion of the gift or ability bestowed on him, and not pretend to more than he has received.” Chrysostom, Ecumenius, and Theophylact, as quoted by Whitby, say—*ει γαρ και χαρις εστι τοσουτον μεντοι επιρρει ὁσον αν ευρη σκευος πιστεως αυτη προσενεχθεν*—“For though it is a gift of grace, it yet flows in, just in proportion as it finds a vessel of faith prepared to receive it.” Some, however, take the words of the text to mean, “let his teaching correspond with the fundamental truths of the Gospel, and by the plain words of Scripture let him expound the less plain, so that

the superstructure may agree with the foundation, and what he preaches with what is already received." This, no doubt, is a valuable rule, and not to be neglected in the interpretation of Scripture; but this technical meaning of the "analogy of faith" did not come into use until long after the age of the apostle, who, it may be inferred from the context, especially when compared with 1 Cor. xiv., employs the phrase, not in this sense, but as a caution against any unbecoming exercise of the spiritual gifts which were then vouchsafed for the edification and extension of the church. On the benefit resulting from this subdivision of labour in the primitive church, Doctor Chalmers thus expresses himself—"In the time of the apostles, the work of the Christian ministry was broken into manifold departments, and we then beheld the goodly spectacle of a well-going church, having its business conducted and carried forward by a well-stocked agency. The tendency now is in an opposite direction—to abridge and economize, and thus mutilate and impair the original machinery of a Christian church." Bishop Horsley, and others, have remarked that 1 Cor. xii. 8-10 reckons up nine distinct gifts of the Holy Spirit, all of the extraordinary kind, and that verse 28 enumerates just as many ecclesiastical offices, and that the gifts and the offices taken in their order seem to correspond; they are as follows:—

GIFTS.	OFFICES.
1. Word of wisdom.	1. Apostles.
2. Word of knowledge.	2. Prophets—expounders of ancient Scriptures.
3. Faith.	3. Teachers of Christianity—evangelists, &c. (Eph. iv. 11).
4. Miracles.	4. Workers of miracles.
5. Gifts of healing.	5. Healers.
6. Prophecies or predictions.	6. Helps—such as Mark, Tychicus, Onesimus.
7. Discerning of spirits.	7. Governments.
8. Tongues.	8 & 9. Gifted with tongues in various ways.
9. Interpretation of tongues.	

As all inferior offices are included in superior, so the higher and rarer gifts contain the lower and more common. If we compare with the above the gifts enumerated in the text, it will be apparent, that a far more ample measure of those extraordinary endowments had been dealt to the Corinthian church than had yet been imparted to the Christians at Rome. The obvious cause of the difference, and, as it seems to us, the only one that

can, with any probability, be assigned, is that the apostles alone were empowered to communicate those gifts, and that none of them had yet visited Rome, whereas St. Paul, at least, if none else, had been, for a long time, at Corinth, before the date of his epistle to that church. A like enumeration of ecclesiastical offices, so far as relates to gifts of instruction, occurs in Eph. iv. 11—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"—where evangelists are set before pastors and teachers, probably because they had a wider charge, and were commissioned to bear the Gospel message to those who had not yet heard the glad tidings of salvation. Their office seems to be designated in our text by the term *διακονια*; but St. Paul makes no mention of apostles here, because hitherto there had been no apostle at Rome.

Verse 7.—After the datives in this verse, we must supply *μενετω*, or *σπουδαως εστω*, or some such words.

Verse 8.—*μεταδιδοναι*, in the New Testament, usually signifies, "to bestow of one's own (see chap. i. 11; Eph. iv. 28; 1 Thess. ii. 8; Luke iii. 11; also in LXX., Job. xxxi. 17; Prov. xi. 26).

απλοτης here, doubtless, has its ordinary meaning, "singleness of heart," an honest desire to serve God faithfully; this, of course, implies cheerfulness and liberality on the part of the giver (see Eph. vi. 5; Col. iii. 22).

ὁ προΐσταμενος, εν σπουδῃ, scil., *προΐστασθω*. This precept, coming between that of bestowing of one's goods to the public stock, and that of visiting the afflicted, probably relates to the duty of superintending the distribution of the church's alms. It was for this duty the deacons were appointed (Acts vi. 1-4), and it is obvious that the satisfactory performance of it would require much diligence, so difficult is it to still the querulous spirit of the poor. If the office extended to the care of strangers, as it probably did, the word *προΐσταμενος* would be all the more applicable; thus Phœbe, the deaconess, is called *προστατις*, "a succourer" (chap. xvi. 2), and in classic Greek, *προΐσταναι* means "to protect and succour suppliant strangers;" thus Enripides, *Heraclidæ*, verse 307—

"δι τῶσθ' οἰκουμένης
Ἑλληνίδος γῆς, τῶνδε πρὸς τῆσαν μόνον."

And again, verse 1037—

"τοιοῦτων ξένων
πρὸς τῆς."

According to Theophylact—*προΐστασθαι εστι το βοηθειν και δια ρημάτων*

και δια του σωματος αυτου τη βοηθειας δεομενη—“the meaning of *προϊστασθαι* is to succour by speech, and even by personal exertion the man who is in need of succour.”

Verse 9.—*ἡ ἀγάπη ἀνυποκριτος*, scil., *εστω*. *ἀποστυνοντες* denotes intense aversion; *κολλωμενοι*, firm adhesion. After the participles and adjectives in this and the next four verses, the imperative, *εστε*, must be supplied; this form of expression was perhaps adopted as best suited to express an habitual frame of mind—a settled disposition; it is a form of frequent occurrence in the LXX. (see Gen. i. 6; iv. 17; xv. 13; xxvi. 35; xxxi. 40; xxxix. 22, 23). Compare Heb. xiii. 5—*ἀφιλαργυρος ὁ τροπος, ἀρκουμενοι τοις παρουσιν*. The resemblance to our text is remarkable, and has been noticed by Dr. C. Wordsworth, as affording additional weight to the received opinion, that St. Paul was the author of the epistle to the Hebrews.

Verse 10.—*τη τιμῃ ἀλλήλους προηγουμενοι*. This is equivalent to the precept, *ἀλλήλους ἡγουμενοι ὑπερεχοντας εαυτων* (Phil. ii. 3); the expression is well illustrated by the following extract from an ancient canon, Concil. Antiochen., can. 9 :—*τους καθ' ἑκάστην ἐπαρχίαν ἐπισκοπους εἶδεναι χρῆ τον εν τη μητροπολει προσεστωτα ἐπισκοπον και την φροντιδα ἀναδεχασθαι πασης της ἐπαρχίας, δια το εν τη μητροπολει πανταχοθεν συντρεχειν παντας τους τα πραγματα εχοντας, ὅθεν ἐδοξε και τη τιμῃ προηγεσθαι αυτον* [t. i. 595, ed. Harduin, A.D. 341]. “The bishops in every province ought to know that the bishop who presides in the metropolis of the province takes on him also the care of the entire province, for that all who have business to settle, flock from every side to the metropolis; wherefore, it has been determined to give him precedence also in honour.”

Verse 11.—The reading, *τω καιρω δουλευοντες*, although adopted by Griesbach, is scarcely worthy of consideration on any ground; it is in fact contradictory to verse 2—*μη συσχηματίζεσθαι τω αἰωνι τουτῷ* (see Col. iii. 23, 24).

Verse 16.—*το αυτο εις ἀλλήλους φρονουντες*, “be united amongst each other in sentiments and affections.” Compare 2 Cor. xiii. 11—*το αυτο φρονειτε, ειρηνευετε, και ὁ θεος ἀγάπης και ειρήνης εσται μεθ' ὑμων*—and Phil. ii. 2—*πληρωσατε μου την χαραν ἵνα το αυτο φρονητε, την αυτην ἀγαπην εχοντες συμψυχοι, το ἐν φρονουντες*—where *το αυτο φρονητε* is explained by what follows (see below, chap. xv. 5).

Verse 19—*ἀλλα δοτε τοπον τη ὀργῃ*. The following is Chrysostom's

exposition of this passage :—*ποῦ οργή ; τῇ τοῦ θεοῦ, ἐπεὶ γὰρ τοῦτο μάλιστα ἐπιθυμεῖ ὁ ἀδικηθεὶς, ἐκδικίας ἑαυτὸν ἀπολαύοντα, τοῦτο αὐτῷ μετὰ πολλῆς δίδωσι περιουσίας, ἀν γὰρ αὐτὸς μὴ ἀμύνη θεὸς ἐστὶ τιμωρὸς, συγχωρήσον οὖν αὐτῷ φῆσιν ἐπεξέλθειν*—Give place unto wrath. “To what wrath? to the wrath of God; for since what the injured party most desires is that he should himself enjoy the satisfaction of revenge, the apostle gives him this satisfaction much more abundantly; for if he forbear to avenge himself, God will be his avenger; therefore, saith he, leave it to him to avenge thy wrong.” In this view of the passage, the Greek father has been followed by many eminent men. “Vengeance,” says Taylor, “belongs to God, and to that wrath we must give place, that is, in well-doing and evil-suffering commit ourselves to his righteous judgment, leaving room for his execution who will certainly do it, if we snatch not the sword from his arm.” “Do not anticipate the ways of God,” says Olshausen, “allow time and space to his righteous retribution.” But surely they have mistaken the letter, as well as the spirit of the apostle’s precept, misled, perhaps, by the quotation which follows, and which was designed, not to encourage the hope that God will take vengeance on our enemies, but to serve as a warning against our assuming to ourselves God’s prerogative of visiting men with meet retribution. The apostle inculcates a spirit of forgiveness and of love, which should lead us, after the example of our blessed Lord, to implore pardon for our enemies, rather than to look to heaven for vengeance. According to Mr. Alford, the passage means—“interpose delay to anger—give wrath room—proceed not to execute it hastily, but leave it for its legitimate time, when he whose it is to avenge will execute it.” In support of which view, he quotes Livy viii. 32—*orabant, ut rem in posterum diem differet, et iræ suæ spatium et consilio tempus, daret.*” He might have added Virgil’s—

“Tempus inane peto, requiem *spatiumque furor*i,
Dum mea me victam doceat fortuna dolere.”

..

ÆNEID, iv.

But though the Latin “*spatium*,” like the English word “space,” is equally applicable to the modes of duration and of expansion, it does not appear that the Greek *τοπος* admits of a like diversity of application; it is, I believe, never used to designate *time*. The precept of the apostle is in fact equivalent to that of our blessed Lord, in his Sermon on the Mount—“resist not evil; but whoever will smite thee on thy right cheek, turn to him the other also.” The expression *δοτε τοπον τῷ διαβολῷ* (Eph. iv. 27)—“neither give place to the devil,” *i.e.*, do not yield to his temptations, but

resist him;" *δοτε τονον*, therefore, would signify "yield," "do not resist," which accords exactly with its meaning here. It is found with a like meaning Judges xx. 36—*και εδωκεν αυην Ισραηλ το Βενιαμιν τονον*—"and the men of Israel gave place to the Benjamites," i.e., "gave ground," or fled before them. Compare Luke xiv. 9; Ecclesiasticus xiii. 22; xix. 17; xxxviii. 12; where it has a meaning, not exactly the same, but very much akin to this.

οργη here denotes the "injurious treatment" to which anger prompts our enemy, as in chap. xiii. 4, 5, it denotes the "punishment" which the magistrate inflicts on the disobedient.

Verse 20—Is a quotation from Prov. xxv. 21, 22; of which passage, Grotius, as quoted by Whitby, says, "*apparet de pœnâ divinâ agi*"—"it is evident the wise man speaks of the divine vengeance"—but, *pace tanti viri*, it is by no means evident that the wise man, by his "coals of fire," meant anything more than the pangs of remorse, though they too, indeed, are a punishment from heaven upon the heads of the guilty. But the wise man promises a far more solid reward to the exercise of our benevolence, namely, "*a blessing from the Lord*"—*ὁ δε κυριος ανταποδωσει σοι αγαθα*—which certainly accords much better with his wisdom than the questionable advice to load our enemy with benefits, that he may the more surely be consumed by divine vengeance.

CHAP. XIII.

Verse 1.—It has been alleged, that the use of the term *ἐξουσια* here affords no sufficient reason for concluding that St. Paul spoke of legitimate authority, as distinguished from mere force, because the same term is used by him in speaking of the powers of darkness, as in Acts xxvi. 18; Eph. ii. 2; Col. i. 13; and by St. Luke (xxii. 53); but even the powers of darkness may have an authority (*ἐξουσια*) conceded of God to trouble the wicked, who range themselves under their banner.

Verse 5.—*οργη* here denotes the punishment that ensues from the ruler's anger.

Verse 7.—Αποδοτε πασιν οφειλας, τω τον φορον τον φορ., &c. Mr. Alford tells us to supply αιτουντι before the accusatives, as the correlative to αποδ., but αιτουντι does not harmonize with φοβον, nor should we delay the performance of duty until it has been demanded of us. It seems better, therefore, to supply the ellipsis in the ordinary way, scil., τῷ τον φορον οφειλομενῳ τον φορ. αποδοτε, &c.

Verse 8.—Compare *Paradise Lost*, book iv., verse 55—

“ . . . A grateful mind
By owing owes not, but still pays, at once
Indebted and discharged.”

ὁ γαρ αγαπων τον ετερον, “for he that loveth his fellow-man.” Bishop Middleton accounts for the article prefixed to ετερον, in such cases as this, and chap. ii. 1; on the ground that *two* persons are supposed, who stand in a certain *relation* the one to the other.

Verse 9.—εἵτις, like the Latin *siquis*, may be translated, “whatever,” “every.”

Verse 11.—και τουτο, scil., ποιησωμεν, “and this let us do,” *i.e.*, love our neighbour as ourselves.

Verse 12.—It is supposed by some, that νυξ here denotes the state of ignorance, superstition, and wickedness, which overspread the world before the coming of our Lord, while ημερα denotes the knowledge of true religion, and the incentives to a holy conversation which were diffused by the Gospel. As the gloom and darkness of the night disappear at the approach of the sun, so the moral gloom in which the nations had been shrouded was dispelled by the bright and cheering influence of the Gospel, wherever its glorious light was received. Bishop Butler, after quoting this text (sermon xi., near the end), explains it thus—“The meaning and force of which exhortation is, that Christianity lays us under new obligations to a good life, as by it the will of God is more clearly revealed, and as it affords additional motives to the practice of it (of a good life), over and above those which arise out of the nature of virtue and vice; I might add, as our Saviour has set us a perfect example of goodness in our own nature.” But from the connexion of this verse with the preceding, in which the Christians at Rome are exhorted to greater vigilance as their salvation drew nearer, it is more probable that the day here spoken of is the day of salvation, and the night the present life, which they were in danger of yielding too imprudently to the seductions of sloth. In the next verse, ημερα is used in its ordinary sense.

CHAP. XIV.

Verse 1.—δε, moreover; as a further instance of that great law of charity of which our Master, Christ, hath left us so touching an example (see chap. xv. 1–3).

For προσλαμβάνεσθε, see Acts xxviii. 2; below, verse 3; chap. xv. 7; and Philem. 17.

εις διακρίσεις διαλογισμῶν. These words have been very variously rendered—"to doubtful disputations," "to the strifes of disputations," "to the discussion of differences of opinion," "with a view to discernments of thoughts," i.e., disputes in order to settle the points on which he has scruples, "to judge his doubtful thoughts." This last rendering appears to accord best, not only with the ordinary meaning of the words used by the apostle, but with the whole tenour of his subsequent exhortation, which was intended to restrain those who held different views on points of minor importance from judging each other in an uncharitable spirit. Although the charge is addressed especially to the strong in faith, it was given for the admonition of both parties, as appears from verses 3, 10, 13, 19, and chap. xv. 7.

Verse 2.—In this verse, εἶναι is to be supplied before φαγεῖν, and βρωμάτα after πάντα.

Verse 5.—κρίνει, "esteemeth." This is an unusual meaning for κρίνει, but I know of no other that suits the context; it may be explained by supposing an ellipsis of αξίαν τιμῆς. For παρ' ἡμερῶν compare chap. i. 25; Luke xiii. 2, 4; Heb. i. 4, 9. According to Bishop Terrot, the meaning is—"Some consider abstinence as the duty of particular days, others consider all days as alike in this respect;" in support of which, he refers to the following exposition from Theodoret:—οἱ μὲν διτρεγκῶς ἀπειχοῦντο τῶν ἀπηγορευμένων ὑπο τοῦ νομοῦ βρωμάτων, οἱ δὲ ἑνίας ἡμέρας. "Some used constantly to abstain from the meats forbidden by the law, but others only for certain days." For πληροφ., see chap. iv. 21; Luke i. 1. From this passage it has been inferred, that the duty of observing a weekly sabbath was not recognized as of divine obligation in apostolic times, either with regard to the first, or the seventh, or any other day of the week; but that to the strong in faith every day was alike. Although this opinion has been maintained by men of eminent piety and learning, both in ancient and modern times, it is extremely doubtful whether it derive any support from the very slight and incidental mention of days that is made in this passage, where they seem to be spoken of only in connexion with the use of, or

abstinence from meats ; the days meant being probably only those about the observance of which the strong and the weak in faith differed, which were observed as fasts by the latter, but not by the former. If there were any day which all alike dedicated to the worship of God, it would afford no ground of offence to either party, and there would be no occasion to allude to it ; and such we have strong reason to believe was the Lord's day. On the very day of the resurrection, when the disciples were assembled, Thomas alone being absent, Jesus, standing in the midst of them, commissioned them to go forth in his name, and with his authority to proclaim the glad tidings of salvation. After eight days, that is, on the first day of the following week, they were again assembled, and Thomas with them, apparently expecting to see the Lord ; accordingly, Jesus again stood in their midst, and convinced the doubting Thomas of his resurrection (John xx. 19-29). When the day of Pentecost was come, which was also the first day of the week, they were all with one accord assembled, assuredly for religious worship, and they received the promised gift of the Holy Ghost (Acts ii. 1). Further, St. Paul gave it in charge to the churches of Galatia, and also to the brethren at Corinth, to set apart, on the first day of every week, a portion of the wealth with which God had blessed them, for the relief of their destitute brethren at Jerusalem (1 Cor. xvi. 1), which charge, thus addressed to various churches, implies that the day was considered peculiarly suited for such acts of charity, no doubt because it was devoted to the worship of God, a fact of which the corresponding portion of the apostle's history furnishes a remarkable confirmation ; for we read (Acts xx. 7), the assembling of the disciples, on the first day of the week, to break bread, that is, to celebrate the holy communion, spoken of as if it were their usual custom. A further proof of this custom is furnished by Pliny's celebrated letter to Trajan, which informs us, that the Christians used to assemble on a stated day (undoubtedly the first day of the week) to worship Christ as God ; on which account this day, already in the time of the apostles, was designated as "the Lord's day" (Rev. i. 10). All these circumstances combined, afford ample ground for the conclusion, that the religious observance of the Lord's day is of divine appointment, and had been established before this epistle was written ; so that if St. Paul were asked, whether the observance of it were a matter that might be left to the discretion of each believer, he would have answered in the negative, and said, that the Lord's day was invested with the same character of holiness under the new covenant as the Jewish sabbath had under the old ; but freed from the over-burdensome rigour with which the rest of the Jewish Sabbath was enforced, and assimilated to the simpler ordinance established while man was in a state of innocence (Mark ii. 27). For it must not be

forgotten, that the institution of the Sabbath was anterior to the law of Moses, and dates even from the creation. The first act of deity recorded by the sacred historian as following the creation of the world, was, that he blessed the seventh day and hallowed it, that is, appointed that it should be dedicated to his worship, and to holy meditation on his works, and promised a blessing on its due observance (Gen. ii. 3). It has been suggested, indeed, by men of great ability and eminence, that this mention of the sanctifying of the seventh day was made by anticipation, and with prospective regard to the institution of the Sabbath, as recorded Exod. xx. 8, &c.; but the sacred narrative furnishes no ground for this opinion; on the contrary, the fourth commandment itself declares that the institution of the Sabbath was coeval with creation. In the decay of virtue, and progress of corruption after the fall, the observance of the Sabbath, like other duties, was neglected, but that it was not wholly forgotten, may be inferred from Gen. viii. 8-12, which indicates that Noah expected a special blessing on the seventh day; and in Exod. xvi. 23, the Sabbath is spoken of as known before the promulgation of the law. Under the law of Moses, the rest of the Sabbath was enforced with a degree of strictness far exceeding either that which was required in earlier times, or that which is called for under the Christian covenant, the more effectually to remind the Jews of their deliverance from the bondage of Egypt; yet when the precept to keep the seventh day holy was incorporated with God's moral law (Exod. xx. 8), no allusion was made to this motive for observing it, its observance was grounded solely on its moral nature, as a homage due to the great Creator, and equally due by all men, for the law of nature requires the sanctifying of times, no less than of places, persons, and things, to God's honour; and although no law of nature prescribes the intervals at which such sacred seasons should recur, yet the mind of every man who admits the truth of the Mosaic record must recognise a peculiar propriety and fitness in dedicating the seventh day to the commemoration of God's six-days' work of creation. It has been argued, that if we seek to establish the observance of the Lord's day on the authority of the fourth commandment, or of a command given to Adam, we act presumptuously in changing the day of rest from the seventh to the first day of the week; but the change was made by persons divinely inspired, and made for a sufficient reason, if further reason be needful, viz., to commemorate fresh mercies experienced at the hands of God, namely, our deliverance from the bondage of sin, and our new creation to the hope of everlasting life, by the resurrection of our Lord Jesus Christ from the dead, and, at the same time, to remind us that the Redeemer whom we worship is the same God who, in six days, made the world; the former end is attained by our Sabbath being fixed on the

first day of the week, the day on which our Lord rose from the dead ; the latter, by its recurring every seventh day, and thus preserving the proportion of time which God at first ordained to commemorate his work of creation. While the spirit of the ordinance is thus preserved, its translation from the seventh to the first day of the week in no wise vitiates the worship which we offer ; nor can it justly be regarded as a presumptuous innovation on the divine appointment ; for when the Sabbath, which had become obsolete, was revived in the wilderness, no solicitude was expressed or felt by the Hebrew legislator that the day of its observance should coincide with that which would have come round, if no interruption had taken place in the hebdomadal recurrence of the festival, since the first day of its institution. The day of its revived observance seems to have been determined solely by the murmuring of the people for bread (see Exod. xvi.), and it is now impossible for us to determine whether the Sabbath that is observed, either by Jew or Christian, coincide with a multiple of the seventh day of creation : but the point, we may feel assured, is one, the determination of which is of little importance. The eminent divines who deny the sabbatical character of the Lord's day, rest their opinion, I believe, chiefly on the silence of the Scriptures respecting the duty of observing it ; the New Testament, it is true, contains no commandment that we should sanctify the Lord's day in place of the Jewish Sabbath, but the example of the apostles and of the primitive church may be considered equivalent to a positive commandment, the absence of which no more releases us from the duty of keeping the Lord's day holy, than the silence of the New Testament, respecting the second commandment, leaves us at liberty to worship images. As the most eminent of those who deny that there is any scriptural authority for our observance of the Lord's day, yet maintain that we are bound, by the authority of the church, to keep it holy, it is not necessary to discuss the question here at greater length, although it must be admitted that it is surrounded with difficulty. They who wish to examine it more minutely may consult, on one side, Archbishop Whately's "Thoughts on the Sabbath," Barrow on the Fourth Commandment, and Calvin ; on the other side, Horsley's Sermons on Mark ii. 27, Pearson on the Creed, Art. v., near the end, and Secker on the Fourth Commandment.

Verse 6.—The use of the negative particle, *οὐκ*, in this verse, before the verbs *φρονει* and *εσθιει*, is analogous to the Hebraism noticed chap. x. 19. *κυρω ου φρονει*, it is in honour of the Lord that he not-regards it, that is, abstains from regarding it ; *κυρω ουκ εσθιει*, it is in honour of the Lord that he not-eats, that is, abstains from eating. This is deserving of notice, as an indication of the influence which Hebrew associations exercised on the style of St. Paul.

Verse 9.—The MSS. readings of this verse are very various; the best of them omit *και ανεστη*, and have the simple *εζησε*, not *ανεζησε*; the meaning, however, is scarcely affected by these variations.

Verse 10.—Instead of *Χριστου* the most approved MSS. read *Θεου* in this verse. As it is clear, from 2 Cor. v. 10, that all must stand *εμπροσθεν του βηματος του Χριστου*, the reading *Θεου* here only more completely establishes the divinity of our Lord, to whom the terms *Χριστος*, *Κυριος*, and *Θεος*, are indifferently applied (2 Tim. iv. 1).

Verse 13.—*μηκετι κρινωμεν*, “let us no longer *judge* each other uncharitably;” *αλλα κρινατε*, “but *resolve* ye rather.” A similar “*dilogia*” occurs 1 Cor. iii. 17—*ει τις τον ναον του Θεου φθειρει, φθειρει τουντον ο Θεος*.

προσκομμα probably denotes a more serious stumbling-block than *σκανδαλον*; the former, that which may cause our brother to fall from the faith; the latter, that which may cause him to act against the dictates of conscience (see below, verse 21).

Verse 15.—Instead of *ει δε* here, nearly all the MSS. read *ει γαρ*; if this be the genuine reading, either *γαρ* must mean “nevertheless,” or if it have its usual meaning, it must be with reference to some words understood, such as, *αλλ’ ομως μη φαγητε* (see chap. iv. 2, Appendix).

μη απολλυε, “destroy not,” that is (as some suppose), through your example, causing him to act against his conscience, and so to commit sin; but more probably, by causing him to abandon Christianity, rather than hold communion with one so profane as he thinks you to be. Such a result was more likely to follow from the temper ascribed to the weak brother, in verse 4, and here indicated by the word *λυπειται*.

Verse 16.—*μη βλασφημεισθω*, &c. Let not your Christian liberty be stigmatized as unholy and licentious, because of your selfish and uncharitable exercise of it.

Verse 18.—*εν τωτω*. The MSS. authority for this reading is much stronger than that for the received *εν τωτοις*. The words are commonly supposed to refer to the *δικαιοσυνη και ειρηνη και χαρα* of the preceding verse, but the righteousness or justification, peace, and joy, there spoken of, do not consist in the active performance of duty, which is implied by the verb *δουλεω*, they rather express a state or condition in which believers are placed by the favour of God (see chap. xv. 13). It is much more probable that *ο εν τωτω*, or *ο εν τωτοις* (it matters not which) *δουλεων χριστω*, &c.

means, "he that in the matter of eating and drinking, and the like, regulates his conduct by a desire to serve Christ, and to follow his example, is well-pleasing to God," &c.; and this view is confirmed by chap. xvi. 17, 18, where they that cause divisions and offences are said to serve (*δουλεύειν*), not Christ, but their own *belly*.

Verse 20.—*καταλυω* is the opposite of *οικοδομew* (see Gal. ii. 18), and probably was suggested by *οικοδομη*, in the preceding verse. By *το εργον του Θεου* Hooker understands "the church," some of whose living stones, the believing Jews, were in danger of being driven away through disgust, at the licence claimed by their Gentile brethren; but from verse 15 it may be inferred, that the expression relates to individuals, and denotes the work of faith and sanctification which God was carrying on in their souls.

παντα, scil., *βρωματα*.

δια προσκομματος, "with offence," i.e., notwithstanding the offence which his eating causes (see chap. ii. 27; iv. 11; vii. 5).

Verse 21.—*προσκοπτει, η σκανδαλιζεται, η ασθενει*. These words form a decreasing series—stumbleth, so as to fall from the faith; or is led to act against the dictates of his conscience; or is troubled with doubts, and retarded in his Christian progress.

Verse 23.—"Whatever is not of faith is sin." Cicero quotes and commends a sentiment remarkably like to this—"recte præcipere videntur qui vetant quidquam agere quod dubites æquum sit an iniquum, æquitas enim lucet ipsa per se, dubitatio cogitationem significat injuriæ."—*De Offic.*, lib. i.

CHAP. XV.

Verse 1.—*τα ασθενηματα βασταζειν*, "to bear the infirmities," that is, to deny ourselves, and forego legitimate gratification, rather than offend their prejudices without necessity; thus we may win them to a healthier spirit. Compare Gal. vi. 2—*αλληλων τα βαρη βασταζετε*—and 1 Thess. v. 14—*αντεχεσθε των ασθενων*.

Verse 2.—*εις το αγαθον προς οικοδομην*, “to promote that which is good for the edification of the church,” for building it up in peace and love (chap. xiv. 19). The similar expression (Eph. iv. 29), *ει τις* (scil., *λογος*) *αγαθος προς οικοδομην της χρειας*, leads us to the conclusion, that *προς οικοδομην* is to be joined with *αγαθον*, and not taken independently.

Verse 3.—*ουχ' εαυτω ηρεσεν, &c. εξην αυτω μη ονειδισθηναι, εξην μη παθειν απερ επαθεν, ειγε ηθελε το εαυτου σκοπειν· αλλ' ομως ουκ ηθελησεν, αλλα το ημετερον σκοπησας, το εαυτου παρειδε.*—Chrysostom. “He might have avoided reproach—he might have avoided the suffering which he endured, if he had wished to consider his own advantage; such, however, was not his will, but looking to our advantage he disregarded his own.” We have seen (chap. xi. 9) that Psalm lxix., from which this quotation is taken, was prophetic of the sufferings of Christ; the 9th verse, here cited, was applied to our Lord by his disciples (John ii. 17), and verse 21 is so applied still more strikingly (John xix. 28, 29).

Verse 5.—*το αυτο φρονειν εν αλληλοις κατα Χριστον Ιησουν*, “to be united amongst each other in sentiments and affections, and to have your sentiments and affections formed on the model of Christ Jesus (see Phil. ii. 2–5). *κατα* is used here as in the phrase *κατ' ανθρωπον* (1 Cor. iii. 3; ix. 8; xv. 32). So in Plat. Apol., cap. i.—*ομολογουην αν εγωγε ου κατα τουτους ειναι ρητωρ*.

Verse 6.—*τον θεον και πατερα του κυριου ημων, &c. Θεος μεν γαρ του Χριστου κατα το ανθρωπινον, πατηρ δε κατα την θεοτητα.*—Theophylact. “For he is the God of Jesus Christ, in respect of his manhood; but the Father, in respect of his Godhead.”

Verse 8.—*διακονον περιτομης*, “a minister of the circumcision,” that is, of the circumcised, of the Jews; like *πατερα περιτομης* (chap. iv. 12); *εις το βεβαιωσαι, &c.*, is explanatory of *υπερ αληθειας θεου*, he came to vindicate God's faithfulness, by fulfilling his promises made to the patriarchs (see reference in note).

Verse 9.—*τα δε εθνη*. The *εις το* of the preceding verse must be extended to these words also; the construction is *εις το δε τα εθνη δοξασαι τον θεον υπερ ελεους*. A passage very similar to this in construction, and not unlike in sentiment, occurs chap. iv. 11, 12—*εις το ειναι αυτον πατερα παντων των πιστευοντων δια ακροβυστιας εις το λογισθηναι και αυτοις την δικαιοσυνην, και πατερα περιτομης τοις ουκ εκ περιτομης μονον, &c.*—where

the *eis to einai auton*, with which the sentence commences, is to be repeated before *πατερα περιτομης* at the close. Mr. Alford rejects this construction of our text, and translates it, "but (I say) that the Gentiles glorified God on account of his mercy;" an interpretation which neither accords so well with the exigencies of grammar, nor with the tenour of the context, the object of the apostle being to show that Christ came to bless Jews and Gentiles alike, in fulfilment of God's covenant promise to the former, and of his word of prophecy in favour of the latter. He cites none of the promises made to the fathers, because they were familiarly known, and not denied by any; but he cites several of the announcements in favour of the Gentiles, because *their* admission to an equal rank with the Jews, in the divine favour, was a thing against which the Jews were much prejudiced, and which it was one of the chief objects of the epistle to establish. Mr. Alford's interpretation is scarcely consistent with *iva δοξαζητε* (verse 6).

Verse 10.—*λεγει*, scil., *η γραφη*. All the apostle's quotations are from the LXX.

Verse 12.—Is from Isaiah xi. 10. *ριζα*, having the article, is the subject of the verb *εσται*—"The root of Jesse—the root from which David sprung—shall continue to exist, though sadly decayed, and shall yet send forth another scion." "The prophet," says Mr. Lowth, "calls it the root of Jesse rather than of David, since the royal stock was to be reduced to a private condition before the promised scion should arise from it, who was to renovate and infinitely enlarge its ancient splendours." (See Rev. v. 5; xxii. 16.)

Verse 14.—*πεπεισμαι δε*, &c. See Heb. vi. 9, which suggests *ει και δυτω λαλω* to be supplied here.

Verse 15.—*απο μερους* is to be connected with what follows, *ως επαν-αμμνήσκων υμας*—"The boldness I have used is to be ascribed, in some degree, to the privilege and duty of my office, which requires me to remind those specially committed to my care of their duty (see chap. xi. 13, 14).

Verse 17.—*καυχησιν*, "boasting;" as he does in following verses—*εν Χριστω Ιησου*, "as a servant of Christ Jesus, and by the aid of his grace" (see 1 Cor. xv. 13).

τα προς θεον, an elliptical expression, equivalent to *κατα τα προς θεον ανηκοντα*.

Verse 19.—*εν δυναμει σημειων και τερατων*. These words correspond

to *εργω* in the preceding verse, and relate to such miracles as healing diseases, casting out devils, raising the dead. *εν δυναμει πνευματος* corresponds to *λογω*, and relates to the internal gifts of wisdom, faith, the gift of tongues, and interpretation of tongues.

Verse 20.—*φιλοτιμουμενον* agrees with *με* of preceding verse.

Verse 22.—*διο*, “wherefore,” *i.e.*, because of his labours having been devoted to those who had not heard of Christ.

Verse 23.—*μηκετι τοπον εχων*, having no longer place, that is, having no longer occasion to remain in this quarter, the Gospel having been preached and churches established through all the district.

Verse 24.—*ως αν πορευωμαι*, &c., “whensoever I take my journey,” &c., implying his uncertainty about it. Recent editors reject *ελευσομαι προς υμας*, as not having MSS. authority; but without these words, or others equivalent, the construction is scarcely intelligible. Mr. Alford tries to explain it thus—“Now, however, *I have* no longer any business in those parts, but *have had*, for many years past, a desire to see you, whenever I journey into Spain.” But *εχων*, as it stands here, can scarcely be taken as a direct verb; nor does it seem consistent with Acts xix. 21 to say, that the apostle’s desired visit to Rome had, for many years past, been subordinate in his view to a purposed journey into Spain.

εαν υμων απο μερους εμπλησθω, “when I shall have, *in some degree*, gratified my desire of holding communion with you.” A very courteous intimation of the high place they held in his esteem.

Verse 28.—*απελευσομαι δι’ υμων*, “I will come by you,” *i.e.*, passing through your city on my route. It does not appear whether St. Paul ever accomplished his purpose of visiting Spain; the probability is that he did not.

Verse 29.—*εν πληρωματι ευλογιας*, &c.—empowered to bestow on you the richest and most abundant spiritual gifts (see chap. i. 11, 12).

Verse 30.—*συναγωνισασθαι* denotes the most strenuous effort—“to aid me by *wrestling in prayer* to God on my behalf.”

Verse 31.—*εμπροσδεκτος*. Such was the jealousy with which the Jewish converts regarded the labours of St. Paul among the Gentiles, that he had reason to fear they would not even accept the token of Christian sympathy of which he was the bearer, or come under any obligation to their Gentile brethren.

CHAP. XVI.

Verse 1.—*ουσαν διακονον.* The “Apostolic Constitutions” mention attendance upon women as one of the principal duties of the deaconesses—*προχειρισαι δε και διακονον πιστην και αγιαν εις τας των γυναικων υπηρεσιας.*—Apost. Const. iii., c. 15. “And also appoint a faithful and holy woman as deaconess, for the performance of the required ministrations in the case of women.” And they are spoken of, in Pliny’s well-known letter to Trajan, as persons who could afford information about, and, therefore, were well acquainted with the usages of the church—“Necessarium credidi ex duabus ancillis quæ ministræ dicebantur, quid esset veri et per tormenta quærere.” The *χηραι* of 1 Tim. v. 9, and the *πρεσβυτιδες* of Tit. ii. 3, denote, not offices, but states of life, from which probably the deaconesses were, for the most part, selected.

Verse 2.—*εν κυριω*, scil., *ουσαν.* From a comparison of this expression with *συνεργους μου εν Χριστω Ιησου* (verse 3); *οι προ εμου γεγονασιν εν Χριστω* (verse 7); *αγαπητον μου εν κυριω* (verse 8); *τον δοκιμον εν Χριστω* (verse 10); *τους οντας εν κυριω* (verse 11); *τας κωπιωσας εν κυριω* (verse 12); and such like, we may infer that *ειναι εν κυριω* denotes “to be a servant of the Lord;” *ειναι εν Χριστω*, “to be a servant of Christ”—to be a faithful disciple.

προστατις. *προστασιαν ως ομαι την φιλοξενιαν και κηδεμονιαν καλει.*—Theodoret. “He calls her hospitality and attention to strangers, as I think, by the name of help.” (See chap. xii. 8, Appendix.)

Verse 5.—*την κατ’ οικον αυτων εκκλησιαν.* *οντως ησαν ευδοκιμοι ωστε τον οικον αυτων παντα ποιησαι πιστους, τουτους γαρ εκκλησιαν ωνομασε.*—Chrysostom, Theodoret, and Theophylact. “Such was the influence of their high character, that they had converted all their household to the faith; for such believing families he was wont to call a church.” Some suppose that it was the custom of Aquila and Priscilla, and also of other Christians, to hold assemblies for worship in their houses, which congregations were saluted, and sent salutations as one body in the Lord.

απαρχη της Αχαιας. The most approved editors adopt the reading *της Ασιας* in preference to *της Αχαιας*, both as better supported by MSS., and more consistent with 1 Cor xvi. 15, where we are told that the house of Stephanas was the first-fruits of Achaia, or the first converted there to the faith. If *Ασιας* be the true reading, proconsular Asia is meant, of which Ephesus was the capital.

Verse 7.—*τοὺς συγγενεὺς μου.* Whether by this expression, which is repeated in verses 11, 21, we are to understand his relatives, or merely persons of the same nation, that is, Jews, is somewhat uncertain; but it is not probable that St. Paul had relatives of such eminence as Andronicus and Junias converted before himself, nor that so many as six of his relatives should be named by him in this chapter, and not one of them spoken of elsewhere in his writings. In chap. ix. 3, he applies the term to *all* the Jews, which makes it probable that here also it means his fellow-countrymen, although why some of the Jews are so called, rather than others, does not appear. Some fancy the term is applied only to those of the tribe of Benjamin.

συναίχμαλωτος. St. Paul states, in 2 Cor. xi. 23, which was written before this, that he had been “in prisons more frequent” than those who disputed his authority at Corinth; and Clemens Romanus informs us, that the apostle was seven times in bonds—*ἑπτακὶς δεσμὰ φορεσας* Παῦλος, Ep. 1 Cor., c. 5—but three at least of those imprisonments were subsequent to the date of this epistle.

οἱτινες εἰσιν ἐπισήμοι ἐν τοῖς Ἀποστόλοις. These words mean, according to some, that Andronicus and Junias were known to, and highly esteemed by the apostles; but if such were St. Paul’s meaning, *ἐπισήμοι ἐν Ἀποσ.* is not the expression he would have used, but rather *δοκιμοὶ τοῖς Ἀποστόλοις*. His meaning here is, as Chrysostom has stated, that these men were *themselves* eminent missionaries and propagators of the faith—*τοὺς Ἀποστόλους εἶναι μέγα, τὸ δὲ καὶ ἐν τοῖς ἐπισήμοις εἶναι, ἐννοήσαν ἡλικὸν ἑκατόμην.* “To be apostles was a great honour, but not only to be apostles, but distinguished among the apostles, think what praise was implied in that!” And thus Barnabas is styled an apostle (Acts xiv. 4, 14), although not one of the twelve; and St. Paul (Gal. i. 19) says—*ἕτερον δὲ ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰακώβον τὸν ἀδελφὸν τοῦ κυρίου.* Although the most ancient and trustworthy authorities allege that St. James, the brother of our Lord, and first bishop of Jerusalem, was not one of the twelve apostles, which indeed seems clear from Acts i. 13, 14, Eusebius counts him one of the seventy disciples—*εἰς δὲ καὶ οὗτος τῶν φερομένων τοῦ σωτῆρος μαθητῶν ἦν*, Euseb. i. 12; and in the “Apostolical Constitutions” he is several times distinguished from the apostles of primary rank—*ἡμεῖς οἱ δώδεκα ἅμα τῷ Ἰακώβῳ*, Apost. Const., vi. 12; see also ii. 55; vii. 46; not to mention other authorities. *ἐν* is used with considerable latitude by St. Paul, but, according to prevailing usage, *ἐν τοῖς ἀποστόλοις* would signify “in the number of the apostles,” rather than “in the estimation of the apostles,” as in the common phrase, *ἐν τοῖς μάλιστα*. Some suppose that *Ἰουνίαν* is feminine from *Ἰουνία*, and that the person so named was the wife of Andronicus.

Verse 10.—τους εκ των Αριστοβουλου. Supply αδελφους or αγιους after τους and οικειων after των, the full expression would be, ασπασασθε τους αδελφους τους οντας εκ των του Αριστοβουλου οικειων. A like ellipsis occurs in the next verse.

Verse 13.—τον εκλεκτον εν κυρω, “that chosen servant of the Lord,” that is, that eminent and approved servant of the Lord.

Verse 16.—εν φιληματι αγιω. Αλληλους φιληματι ασπαζομεθα πανσ-αμενοι των ευχων. “Prayers being ended, we salute one another with an holy kiss, and then the bread and cup are brought to the president.”—Justin Martyr, as quoted by Whitby. ασπαζεσθωσαν αλληλους δι ανδρες και αλληλας δι γυναικες το εν κυρω φιλημα. “Let the men salute each other, and the women likewise salute each other with a kiss, as servants of the Lord.”—Apost. Const., ii. 57.

Verse 25.—τω δε δυναμενω υμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα Ιησου Χριστου. Compare 1 Cor. i. 21–24—ευδοκησεν ο θεος δια της μωριας του κηρυγματος σωσαι τους πιστευοντας. . . . ημεις δε κηρυτσομεν Χριστον εσταυρωμενον. . . . αυτοις τοις κλητοις Ιουδαιοις τε και Έλλησι Χριστον Θεου δυναμιν και Θεου σοφian. κατα αποκαλυψιν μυστηριων is further explanatory of ευαγγελιον μου, and marks a leading topic of his preaching, namely, the admission of the uncircumcised Gentiles, on equal terms with the Jews, to the privileges of the new covenant. Compare Eph. iii. 3—κατα αποκαλυψιν εγνωρισε μοι το μυστηριον. . . . verse 6—ειναι τα εθνη συγκληρονομα και συσσωμα και συμμετοχα της επαγγελιας αυτου εν τω Χριστω δια του ευαγγελιου;—this had been a mystery, but was now revealed by the Gospel.

χρονοι αιωνιοι σεσηγημενον. Locke maintains “that χρονοι αιωνιοι signify the times under the law, because the jubilees were αιωνες, or ages, by which all the time under the law was measured; and God’s adopting the Gentiles into his church could be said to be a mystery only during the time that the Jews were the peculiar people of God, and separated from other nations; before that time, there was no such name or notion of distinction as Gentiles; before the days of Abraham, the calling of his posterity to be God’s peculiar people was as much a mystery as the calling of others out of other nations was a mystery afterwards.” No doubt, God’s purpose of calling a branch of Abraham’s posterity to be his people had been a mystery from the beginning, until it was revealed to the world; but God’s purposed mercy to the rest of mankind existed also from the beginning in the divine mind, to be revealed in due time, and from the beginning was

a mystery until the fulness of time was come. The words of the apostle, therefore, are to be taken in their ordinary meaning, "in times of old," "from the beginning of the world," and so they were understood by Chrysostom and Theodoret, who explain them by the adverbs *παλαι* and *ανωθεν*.

Verse 26.—*δια τε γραφων προφητικων . . . γνωρισθεντος*. The mystery of the Gentiles becoming fellow-heirs and partakers of the promises in Christ, was strongly recommended to the faith of the church, by its conformity with the prophetic announcements of the ancient Scriptures; announcements which the apostle has so copiously adduced in the course of the epistle, and to which he appealed in the very opening of it (chap. i. 2).

εις παντα τα εθνη must be joined with *εις υπακοην πιστεως*, and not with *γνωρισθεντος*, which is always followed by a dative of the person, and not by a preposition. The expression is equivalent to *εις υπακ. πιστ. εν πας. τοις εθν.* (chap. i. 5), for *εις* is occasionally used instead of *εν*. We may see, by this passage, that *υπακοη πιστεως* does not mean obedience to the faith, that is, to the Gospel believed to have emanated from God (chap. x. 16), for thus *πιστις* would be almost identical with *ευαγγελιον* and *κηρυγμα Ιησου* (verse 25); see note on chap. i. 5.

Verse 27.—The relative *ω* renders this verse quite unintelligible, or only to be explained by some desperate hypothesis; there are one or two MSS. in which *ω* is not found, and if it be removed, the meaning becomes obvious—"To God, alone wise, be glory through Christ Jesus, for ever. Amen."

The genuineness of the last three verses (25–27) has been much disputed; in some few MSS. they are found both here and at the close of chap. xiv.; in a few, they occur in the latter place only; and in a few, they are omitted altogether; but in the great majority of MSS., they are found at the close of this chapter only. They bear a remarkable resemblance to the description of the Gospel given at the opening of the epistle, from which the apostle, perhaps, adapted them, in the form of a doxology, to the close of it.

THE END.

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